THE
MONTHLY REVIEW,
For MAY, 1806.

ART. I. *An Inquiry into the Colonial Policy of the European Powers.* By Henry Brougham Jun., Esq., F.R.S. 2 Vols. 8vo. 18s. Boards. Longman and Co.

IN modern times, colonies boast a degree of importance far beyond that in which they were held in antient periods. Their structure, their administration, and their relations to the parent states, are totally different from those which characterized similar establishments of antiquity; and not less peculiar is their influence on the empires of which they form a part. Without having recourse either to principles or to theories, facts strongly indicate that these appendages contribute materially to the power and prosperity of the countries which possess them. It appears to be the object of the work before us to give consistency to our notions on this subject, and to investigate as well as to display the grounds on which they are founded: a very important undertaking, which demands particular attention, and deserves all possible encouragement.

The first of these volumes professedly embraces all that is most important in the present inquiry; since it treats of the political and commercial relations of parent states and colonies, and of the several modifications of their internal administration that have been established by the different governments of modern Europe. The author advances to his subject by refuting the opinions entertained by the *Economists*, and by correcting the partial and in a degree erroneous representations of it which were given by Dr. Smith: indeed, it is impossible attentively to peruse that admirable writer, without discovering the fallacy of his reasoning while discussing this topic. It is most obvious that a monopoly co-extensive with the limits of a nation so large as the British, and which is besides so wealthy and so commercial, scarcely deserves the name, because it is with difficulty to be distinguished in any respect from a free trade. The genuine effects of a monopoly are seen only when it is established in favour of an exclusive company, or of a

poor and small community.—Mr. Brougham briefly notices the ties which in antient times united colonies to the mother countries. He adverts to the well-known Carthaginian treaties which have been preserved by Polybius; and he reasonably infers that the distant settlements of the African republic bore a marked resemblance to those of modern days: alluding to the spirit and features of the mercantile system which are apparent in those parts.

The several peculiarities of the North American, West Indian, South American, and East Indian establishments, are amply and accurately decribed; and the political and moral effects of the intercourse between them and the parent societies are happily pointed out. The habits, sentiments, and way of life of those who have resided in the East and West Indies are correctly represented, and considered very much at length; and it is intimated that, if the morals of the mother country are not indebted to these adventurers, they promote enterprize, refinement, and general improvement.—The author's observations on this subject are very just, but he is more diffuse than in our judgment was at all necessary, since it neither admits of novelty nor involves any controversy. A political economist should apply the rules of the science to literary as well as other labour, and ought carefully to consider whether it comes under the class of *productive.* Had Mr. B. indeed been more a practical than a speculative economist, the size of this performance would have been much less bulky, and *our* labour less *un*productive. We know not any class of artizans who ought to weigh more carefully the tendency of their exertions than the literary: but in this opinion, we own, we are somewhat interested, because the sort of attention, which we recommend, would at once diminish our labour and increase its produce. Let it be remembered, however, that the general interest in this particular fully coincides with our own.—To return to our subject, viz. the intercourse between a parent state and its colonies; if, while treating of it, Mr. Brougham has not been able to suggest any new idea, the merit of having coined a new phrase must be allowed to him. The intercourse between a parent state and its colonies he is pleased to denominate *a circulation of inhabitants.* There may be a felicity in this combination which escapes our penetration: but to us it appears very ill to correspond with the idea which it is intended to express, and to be little short of a contradiction in terms. In this circulation, most generally, are only two progresses over one and the same line, namely a simple departure, and a return. In oll other metaphorical applications of the word *circulation*, something is implied approaching to curvature, and a repetition of move-

ment. Inhabitancy, also, it is to be observed, has been generally considered as intimating fixedness, and as excluding distant movements whether circular or direct. A circulating inhabitant seems very little to differ from an itinerant inhabitant; the absurdity of which combination needs not to be specified. We cannot therefore help thinking that this is not one of those fortunate innovations which will confer distinction on its author, and receive the sanction of public adoption.

We are of opinion with Mr. Brougham, that

'The means by which the union between an empire and its distant provinces is preserved in the natural course of things, are infinitely more powerful, certain and safe, than any which the restrictive interference of legislation can devise. In general, government can do nothing more than assist the developement of these, and remove such obstacles as are opposed to their operation, by the ancient errors of statesmen, in less enlightened ages, and the unruly passions of men, which must commonly be directed by a partial submission to their force.

'Those natural ties, which tend constantly to maintain and strengthen the connexion between the different parts of the empire, next to the circulation of inhabitants, formerly discussed, are, chiefly, the four following—the circulation of capital; the intercourse of commerce; the weakness of the remoter parts; and the relations of a common origin, similarity of customs, and identity of language.'—

'These,' he farther observes, 'are the natural circumstances, in the relative situation of a state and its colonies, which, without any influence from positive institutions, must always so far counteract the effect of distance and local separation, as to render the political dismemberment a matter of very improbable occurrence at any given period, in which a statesman may be called upon to act. Those ties must always render a war between the colony and the mother country much less frequent, than between the country and any foreign power. As, however, the same ties bind the different contiguous provinces of a state together, without any diminution of their force, from distance and local separation; a dismemberment of those nearer parts is still less probable, than a separation of the colonial territories. Of all wars, therefore, in which a state may be engaged, a colonial war is the least to be expected: but, of all civil wars, it is perhaps the most to be looked for.'

We now enter on a part of the performance in which, if the leading idea be familiar, the manner of pursuing and applying it is original. The matter is important; the view given of it is striking; and we shall consequently act most fairly by the author, if we submit his own statement to our readers.

It is observed by him that other writers

'Have considered a colony as a foreign country, held in subjection by another state: not as a part of that state, connected with it by various ties, and deprived of the advantages arising from proximity of

situation, in order to enjoy other advantages of greater value. They have considered that system, which is composed of a mother country and distant possessions, as a clumsy and unwieldy mass; a state, which drained its body, and divided its resources, in order to preserve a nominal and empty sovereignty over a remote people. It appears, on the other hand, more proper to view the establishment of distant colonies, as an extension of a country's dominions, into regions which enjoy a diversity of climate and of soil. An empire, so extended, cannot, indeed, enjoy the advantages of compactness and solidity; but these are irreconcileable with variety of situation, and are sacrificed in order to obtain it: in the same manner as a nation, by engaging in foreign commerce, subjects its resources to many casualties, to which those of an inland state are never exposed, and encumbers its operations with many trammels, from which they would otherwise be free.

'Pursuing the idea, that a colony is a remote and subordinate appendage of the mother country, political inquirers have examined the utility of all colonial establishments by two criterions,—the military force which they contribute to the defence of the empire—and the resources which they afford to its treasury.

'If the colonies are considered as integral parts of the state, it is not necessary, in order to prove their utility, that they should supply a surplus, either of men or money, to the assistance of the other parts: it is sufficient, if they furnish the means of governing and defending themselves upon ordinary occasions. In critical emergencies, any one part of an empire may justly claim such assistance, as all the other parts can spare, after allotting to their own defence the necessary portion of their resources. This forms an essential part of the idea of a political union. But even if, in times of tranquillity, the colonies generally require some assistance from the mother country, the following considerations may satisfy us, that, nevertheless, they deserve such care, as well as any other parts of the empire, and as amply repay it.

'The provinces of a state that lye contiguous, do by no means furnish supplies, either of men or money, in proportion to the benefits of defence and security which they receive from the government.

'It is impossible to distribute the burdens of the national expence, with such equality, among the different parts of the community, that each shall bear exactly the share determined by its interest in the purposes for which the whole supplies are required. One part of the state always contributes more than its protection costs: the surplus goes to protect another part, which contributes less. An extent of country (for example) in the southern parts of Great Britain, as Kent, Suffolk, and Essex, equal to the extent of Yorkshire, or a tract of which the income is the same, does not contribute more to the revenue of the empire, than that county; yet the sums required for the defence and government of the two districts are very different. I imagine the Members for Yorkshire would meet with much less attention, than they usually receive from the House of Commons and the country, were they to complain of this inequality,

and

and to represent the defence and government of the southern countries as a burthen upon their constituents.

'The province of Holland, according to the convention of Utrecht in 1612, paid no less than fifty-eight *per cent.* of the whole taxes levied by the federal government upon the United States. This convention, the fundamental law of the union, remained in force upwards of an hundred and eighty years. The direct influence of the provinces was precisely equal. In point of precedence, indeed, Holland was only the second, Guelderland being the first in nominal rank, although it paid but five *per cent.* of the supplies; and the consent of the most trifling as well as of the largest province was equally required to every act of the government. The money thus raised in so great a proportion from Holland, was expended in the service of all the states; in maintaining the navy and troops; in garrisoning the barrier towns; and in supporting that admirable system of police which each province alike enjoyed. Holland, then, defrayed a very considerable part of the expence required for the defence and government of all the other states.

'It may be said, that, in the application of supplies to the purposes of national defence, each district of a country is equally benefited; and that the sums contributed by any one part to the defence of the rest, are expended in preventing a conquest, which would lead immediately to its own ruin. We shall afterwards shew, that the colonies are subservient to the defence of the mother country exactly in the same manner.'—

'In short, the idea of a political union, involves the necessity of a commmon cause. It is necessary that the different parts should contribute to each other's support, without considering that they are divided by physical boundaries, or arbitrary lines. No state ought ever to give up any part of its dominions, without the most urgent necessity. Every such dismemberment is a diminution of reputation and of name,—a violation of duty to the part surrendered, and a sacrifice of those benefits, by which, in a short time, that part may be enabled to repay all past expences. One of the principal disadvantages of a federal government, is the encouragement which it gives to views of separate political interests, and calculations of unequal contribution towards the pecuniary supplies.

'The supplies of troops which a state affords to its colonies, resemble the unequal proportions, in which different districts of the mother country contribute to the formation of her military and naval force.

'Territories of the same extent, supporting an equal population, and possessing equal portions of wealth, will supply very different numbers of men to the public service, upon any occasion, which is not so urgent as to require compulsory levies; and the peculiar hardship of such levies consists, chiefly, in the equal manner in which they affect the different districts. The nature of the prevailing occupations, the rate of the wages of ordinary labour, and the state of manners, have all a powerful influence upon the proportion of loose and superfluous population, which is constantly shifting from one station or

profession to another; and may always, by the temptation of a trifling bounty, a certain maintenance, a life of idleness, and the hope of plunder, be turned into the service of the state. A province chiefly devoted to agriculture, is inhabited by a race of men, sober, laborious, contented, and averse to change. It is not among them that an army can be recruited, unless in times of political or natural calamity. A district of country which supports a population of small manufacturers, living in separate houses, or little villages, engaged in some branch of business that is fed by an equable demand, and joining to their principal occupation the culture of a few common articles of consumption, (such a district as the West Riding of Yorkshire, and some parts of Switzerland,) is nearly as unfavourable to the raising of soldiers, as a province wholly agricultural. A manufacturing town, where men are produced in abundance, or gradually collected from all parts of the country, and naturalized, habituated to society, and to a life of labour, that requires little variety of mental exertion,—trained to dissipation, and accustomed to change; this is the true depôt of military supplies, the natural head-quarters of recruiting parties. Of all such towns, that will furnish most abundant reinforcements, in which the sprit of speculation, or the varying demand for its staple work, or the unequal prosperity of the inhabitants, from whatever other cause, produces frequent variations in the rate of wages, suddenly throws idle a number of hands, or reduces the price of common labour below the ordinary pay of the army. Few towns have furnished more soldiers than Norwich, where the staple is an article for which the demand is very capricious, and the wages vary prodigiously in a short space of time. Glasgow, I have been informed, sent to the army, during the late war, between twenty and thirty thousand men, —a large proportion of the whole number raised in Scotland; although the peculiar circumstances of the Highland districts must have rendered them more than usually prolific in supplies of men. The population of Glasgow is not one twenty-second part of the whole Scotish population.'—

'In general, therefore, it will be for the interest, both of the mother country and the colonies, that troops should be sent out, and not raised upon the spot.

'It will be for the interest of the mother country—because she can raise men much cheaper in her own manufacturing districts, among the scourings of her jails, and houses of correction; or in those foreign countries which have a constant superabundance of idle hands—because the troops, thus embodied, will be contented with a pay and subsistence proportioned to that which they would receive on other stations, not to the rate of wages and living in the colonies—and because, even at home, it is always good policy to quarter troops at a distance from the province whence they were drawn.

'It will be for the interest of the colonies; because they are constantly in want of hands; because their service is not sufficiently active or various, of itself, to form a good soldiery; because they receive, through the medium of the army, a valuable addition to the more polished part of their society; and because the drain in their population, caused by a sudden draught of men into the garrisons, could not

not be supplied from the mother country, so easily, as a partial vacancy in a fully peopled territory; more especially in the West Indies, which depend, at any rate, on emigration, for the supply of their ordinary vacancies.

'In the long run, it signifies little, whether colonies are defended by forces sent out to them, or raised among themselves. If a certain number of troops are necessary for this purpose, and a certain number of hands are required for the purposes of cultivation and trade, this population will be found, while labour bears a monopoly price, as it does in all new countries; and it signifies nothing to the population of the mother country, whether she sends out the supply directly in the form of regiments, or as emigrants, to fill the place of the troops which the colonies have raised.'

Thus is Mr. Brougham, it appears to us, by the ingenious view which he takes of this subject, enabled strongly to repel the objection so commonly urged against colonies, as being charges on the mother country: but his reasoning, it is to be added, will only generally apply to colonies circumstanced as those in the West Indies are, and by no means to such as the North American formerly were. He powerfully combats the notion which represents colonies as the causes of more frequent wars. He properly distinguishes between the incidental and the permanent natural causes of the quarrels of nations; and he contends that colonies only belong to the former class, while we are to look for the latter in the nature of man, and to the effects of human institutions. Colonies, he observes, by increasing traffic, and by multiplying pacific pursuits, have a strong tendency to avert hostilities; and, by being generally the scenes of the contest, they divert the mischiefs and horrors of warfare from the mother country, and render revolutions less frequent in the parent states.—It is a fact which very much corroborates the author's idea, that France did not make continental conquests till she in a manner ceased to be a colonial power.

That must be considered as a proud portion of the author's labours, in which he rectifies and refutes certain positions maintained in the "Wealth of Nations." Admirable as is that work, on the whole, yet it has several weak parts; and it is no inconsiderable merit to be the first to detect them. The principle of the union between the colony and the mother-country puts the author in possession of Dr. Smith's own artillery, and places him on ground from which he is enabled most effectually to direct it against the Doctor himself. Assuming that a colony is a part of the state to which it belongs, the trade carried on between these parties becomes an internal trade; it replaces two capitals; all its profits accumulate in the hands of the subjects of the same community; the com-

merce maintained by the mother country between its colonies and foreign nations is not a carrying trade, but a foreign trade and that of consumption; and that which is between its colonies and foreign countries, in order to supply the home from the foreign market, is not a round-about trade, but a direct foreign trade of consumption. If it be admitted that a colony is an integral part of the state, these conclusions are incontrovertible.

We would recommend it to our readers to pay particular attention to the author's able disquisition on the progress of capital in a thriving commercial state. When capital has become of a size more than sufficient to answer all internal purposes, it seeks a foreign market, and prefers that in which the return is quickest; it extends itself by degrees to places more distant; it next fills the channels of the mere carrying trade; and, having occupied as many of these as are admissible, it is invested in loans to the governments and subjects of foreign states. If the trade with a colony be a home trade, there can be no question that it is more eligible than trade with a foreign power equally distant; and it may have advantages over a traffic with an alien country of far greater proximity. When a country has arrived at that pitch of wealth in which it is obliged to have recourse to a distant foreign trade in order to employ its capital, it is at this juncture that colonies become *desiderata*, as affording a more eligible channel than that which a remote foreign traffic constitutes. It is here justly observed that a colony furnishes numerous calls for capital, beyond that which the commerce carried on with it requires; and its agriculture and manufactures present a wide field for this purpose. The case of Holland is introduced to illustrate each of these positions. The successive stages which occur in the annals of that country exhibit the singular curiosity of what may be termed the natural history of a commercial state; namely its origin, its progress to maturity, its decline, and its ultimate extinction. Its course and its fate read an important lesson, to which it greatly imports every state, which resembles it in its pursuits, very seriously to attend. It is truly remarked by the author, that where a trade is distant, and the returns are slow, the profits are higher in proportion; and he adds that, in the progress of a commercial state, not only is a capital formed which is ready to supply its demands, but one which on account of these profits seeks it in preference. It is also obvious that, where the traffic consists in annual produce of any kind, a less or a greater distance becomes a very inferior consideration.

The political effects of a colonial trade, as a nursery of seamen, are also properly stated by Mr. Brougham: but, as this

is an advantage so evident and so generally felt, we shall only refer our readers to the work itself; in which they will find it elaborately investigated, and fairly appreciated.

While we admit that in the first part of this production, of which we have now taken a rapid view, we meet with much important matter, we are also required to state that many topics are unnecessarily introduced, and others superfluously dilated. The affection to country, the difference of manners in old countries and new settlements, and the obligation of states to defend the members of which they consist, were surely points which needed not to have been much laboured. A faulty arrangement has occasioned the author, in this portion of his labours, to omit facts which were necessary to the complete elucidation of his subject; though they occur in another division of it, and are there referred to the heads which are here discussed: but this is a confusion which will bewilder most readers, and will very much lessen the utility of Mr. Brougham's performance.

The view which the author takes of the policy pursued by the different governments of Europe, in the administration of their respective colonies, is so interesting and instructive, that it forms some of the most valuable particles of that mass of facts and observations which these volumes embrace.

We have already alluded to Mr. B.'s account of the rise and progress of the United Provinces as an independent power. The advantages of its situation called forth its enterprize, its difficulties roused its industry, and both determined it to pursue the line of commerce; to advance prosperously in this line, it was necessary to be tolerant, and to adopt liberal maxims of domestic policy. We entirely agree with Mr. Brougham in ascribing the enlarged views on which the Dutch acted, to certain imperious circumstances, connected with their particular position; and we are of opinion with him that enlarged views of the civil and religious rights of men were not more natural to them than to their neighbours of the same period. The legal murder of Barnevelt, and the sentence passed on Grotius, (who, on the score of learning, was the glory of his age,) sufficiently establish a position which is so clear as not to require proof. The detail of the circumstances which have determined the national character of the Dutch, and to which they owed the prosperity and power which they once reached, will highly gratify those readers who are unacquainted with the sources whence the author has drawn his information. Equally deserving of praise are his refutation of the notion that the decline of Spain has been occasioned by her colonies, and his assignment

assignment of the true causes of the great change which has taken place in the situation and circumstances of that country. The expulsion of the Jews, which was followed by that of the Moors, (it is here justly observed,) is not to be contemplated as the mere loss of three millions of subjects, but as a sentence of banishment against the traffic, industry, and skill of that kingdom; and the most injurious commercial and financial regulations, the disproportionate distribution of landed property, the mischiefs of the *Mesta*, the destructive wars of Phillip II., the corrupt administration of law, the inquisition, and the despotism of the government, are considered by Mr. Brougham as causes abundantly sufficient to account for the decline of Spain. He states, in the same able manner, the measures by which the Spaniards have contrived to render their colonies of the least possible benefit; and to derive from them fewer advantages than the English or Dutch obtain from the smallest of their West India islands.

Portugal is an instance which much strengthens the thesis of the author. That country owes its independence to its colonies; and it is evident that without the direct and indirect revenues which she gains from her distant settlements, and the alliance of England which they secure, she would be unable to make head against her more potent neighbour, assisted by France. She derives one-fourth of her revenue from Brazil; while her commerce with this colony equals that which she maintains with all the world besides.

The comparison drawn by the author between the British and the French colonies in the West Indies eminently deserves attention. The latter, notwithstanding their greater extent, their superior compactness, and their more abundant fertility, are depressed by a want of capital, and a defective jurisprudence, which make them fall very short of being so productive as the less favoured establishments of this country. Mr. B. specifies the direct revenues furnished to the parent states by their respective trans-atlantic colonies. The North-American, previously to the Revolution, defrayed in times of peace the whole expence of their civil government, and yielded us very essential assistance in war; and, on the eve of the troubles, the American commissioners were authorized to make an offer to the British government of 100,000l. for a hundred years, to be employed as a sinking fund to reduce the national debt.—Even in time of peace, the balance of revenue and the expences of civil government are against Canada and other Northern colonies.

The revenue of Jamaica, besides defraying the whole expence of its establishments, in the year 1800, netted a surplus

of

of 126,000l.; that of Barbadoes and the Leeward islands, upwards of 30,000l.; the ceded islands, if properly managed, would more than supply the expenditures of their several governments; and the sale of the crown lands in Trinidad would constitute a fund sufficient to bear the expences of the establishments of that island, and those of the Bahamas and Bermudas. The author thus concludes these interesting statements:

'From the whole it appears, that the civil establishment of all the British colonies in the West Indies draws from the treasury of the mother country nineteen thousand eight hundred and thirty-eight pounds Sterling; and that the treasury receives from them a revenue of seventy-three thousand seven hundred and fourteen pounds, exclusive of the Crown lands in Grenada and Trinidad. This revenue might be increased to ninety thousand pounds at least, by reforms which would promote the prosperity of a valuable part of the West Indian territory; and it is surely not estimating the sales in Grenada and Trinidad too high, to compute, that, after paying all the expences of civil government in the latter, they may yield a clear addition of twenty thousand pounds Sterling to the revenue, leaving a yearly fund of above ninety thousand pounds towards defraying the expences of the military establishment. Besides the black regiment, and those forts in Barbadoes, &c. which the colonial governments support, the present war establishment costs Government about two hundred and seventy thousand pounds *per annum*, of which Jamaica pays nearly sixty-four thousand pounds over and above the island allowance of the whole troops. This reduces the total expence to two hundred and six thousand pounds, and the whole balance to about one hundred and sixteen thousand ponnds; the amount of the charge against the mother country for defending that part of her empire, in the first year of an insecure peace, in a season of unparalleled difficulty and danger, when the combination of unexampled circumstances renders the assistance of a far larger part of the national force necessary to the colonies than could ever be required in ordinary times.

'The statements into which I have now entered, require no commentary. They prove how completely erroneous those vague assertions are, which ascribe nothing but expence to the maintenance of colonial relations; and they show, that even the colonies which bring the smallest direct revenue into the coffers of the mother country, contribute much more to their own separate government and defence, than many of the contiguous districts.'

At the beginning of the second volume, the author touches on the subject of colonial administration, on which he makes many just and important remarks: but it merited, in our opinion, a much more ample investigation than it here undergoes. After having justly animadverted, though rather too smartly, on some representations of Montesquieu relating to the present subject, he arrives at the following conclusions:

'That

'That the provincial or colonial government established in the distant dominions of commonwealths and mixed monarchies, although more free than that with which an absolute sovereign rules his distant territories, is nevertheless extremely different, in its principles, from the constitution of the parent states; and that, as the delegates of the absolute monarch, though armed with power sufficient to annihilate all freedom, yet rule with far less sway and energy than their masters at home: so, the subordinate systems of free governments secure, in a very inferior degree, the rights and privileges of the colonial or provincial subjects, without falling into the opposite extreme of despotic government. Hence, one consequence must inevitably follow;—neither of the two systems of delegated power will possess the advantages, either of a despotic or of a free constitution, in those situations which call for the exertions of national force. While the one is destitute of that undivided energy, and appropriate promptitude in all military operations, with which a despotic government is always armed, the other, possessed in a still less degree of this advantage, must likewise want all that force which a popular form of government exclusively derives from the united exertions of a free people.'

In this part of his performance, the author considers the colonies in the West Indies as detached from their respective parent states, and as forming *a colonial republic*, resembling what is sometimes denominated the European republic; and he talks of a colonial balance. Here he evidently loses sight of the idea of the absolute unity of a state and its foreign dependencies, of which he has before made such good use. Indeed, the designations of parent state and mother country, which frequently escape him, are not very consistent with his doctrine; for these metaphors suppose rather a close relation than individual identity. Under this view of his subject, he introduces a comparison between a primary state and a colony, which he very successfully pursues; and from this investigation he concludes that it is the interest of Europe to aid France in re-establishing its dominion in St. Domingo on the antient footing, and to resist in every possible way the erection of an independent negroe government.

As the whole scope of this work is patriotic, and as it every where breathes loyalty and a genuine British spirit, we are induced to regard as only *singular*, and *strange*, the zeal with which Mr. B. argues for a co-operation with France on the part of this country, in order to re-instate the former in her West India possessions; as well as his earnest endeavours to inspire his countrymen with a dread of the success of the African insurgents. From which of these alternatives we have most to apprehend, is perhaps not altogether clear. For ourselves, we are far from being satisfied that the re-conquest of St. Domingo

by

by our powerful rival would be attended with no danger to our interests in that quarter; neither, on the other hand, does the existence of a negroe state appear to us so terrific as it is here represented. We cannot discern the reasons which prove that the vicinity of such a singular community is more to be dreaded, than that of so large a territory reduced into complete subjection by a power which is invariably hostile to us. This is elsewhere attempted to be demonstrated by the author, but, as we think, by no means successfully. A negroe government, as the matter strikes us, is not without favourable aspects; it may induce an amelioration in the treatment of the slaves in other islands, and may be the means of putting an end altogether to the African trade.

If this author be desirous to have the views of France seconded in the West Indies, he is equally anxious that she should be thwarted in her designs on Egypt. Here again his utmost invention is exercised to conjure up all the mischiefs which would flow from the possession of that country by our mighty rival. Egypt no sooner falls into the hands of this power, than it becomes the most productive colony in the known world; and romance never sketched any thing more prosperous, flourishing, and profitable than this new-dependency of "the Great Nation." The West Indies are instantly reduced into a waste; the planters and merchants connected with it become paupers; and each colonial government is declared bankrupt, and exposed to alarming concussions: while the keys of the Nile ensure the mastery in Europe to its fortunate lord. No arbitrary maxims of government, no defective legal administration, no ill judged commercial regulations, no want of capital, are to obstruct the magical transformation which this singular country is to undergo, the moment it is griped by Bonaparte.—Should this dreadful blow be inflicted, Britain still, it seems, is not without a remedy; she has only to imitate the French chief, and to commit a similar robbery on the Porte; let her lay hands on Syria, colonize that country, and the balance will be restored!—In a work of a grave and didactic cast, which affects a dispassionate and philosophic spirit, it is really painful to discover such extravagances mixed up with valuable information. Surely nothing is more idle than to frame suppositions of this sort, nor any thing more vague than conjectures respecting the consequences which may follow, should they be realized. These are speculations very unfit to occupy the time of a well informed and ingenious man, or to find a place in a respectable treatise.

Deeming it, we suppose, to fall within his plan, the author concludes his volumes with a discussion of the beaten topic

topic of the slave trade. On a careful survey of what he advances under this head, we feel ourselves justified in commending his reasoning, and applauding his feelings.

Our limits will allow of our briefly adverting only to a few of the collateral matters in these volumes which call for animadversion. It is to be observed that the system which has plunged our country into such an abyss of expence, which has aggrandized France, realized all the wishes of Bonaparte, and as it were annihilated Europe—the system of our late minister,—has the good fortune to find an admirer and warm supporter in Mr. Brougham:—his opinion of the individual appears in the following passage:

'Under a free government, the restrictions upon the rise of real merit are much fewer than under a despotism; and the chance of preferment is extended to a much wider circle. In those countries, then, much less consequence may be attached to the existence, or to the loss of a particular man. It is seldom that we meet with Fleurys, or Turgots, or Bernstoffs, or Hassans: But a Walpole, or a Pitt, is, happily for mankind, frequently reproduced in the course of an age.'

In the course of his reasoning to prove that colonies, if they have been in some instances the occasions of wars, have not on the whole multiplied them, it is incidentally remarked that, if the American contest had taken place at a less early period, 'Great Britain would have been exhausted at a more critical juncture, when the cause of order and monarchy called for all those gigantic efforts of disinterested magnanimity, which the close of the century has witnessed.' We should have been glad to have had it shewn what the advantages have been which we ourselves, as well as the Continent, have derived from the 'disinterested magnanimity' with which the author compliments us; and which would have rendered the want of its display a circumstance deserving of rational regret. It would also have been gratifying if the ingenious author had favoured us with proofs to establish the disinterestedness of our interference, which we hold to have been as questionable as its wisdom.

Mr. Brougham, evidently feeling surprize himself, and endeavouring to excite it in his readers, states that

'It has been denied, that the total overthrow of all regular government in the greatest nation of Europe; the abolition of every salutary restraint upon the operations of the multitude; the erection of a standard to which every thing rebellious and unprincipled might repair; the open avowal of anarchy, atheism, and oppression as a public creed:—it has been denied that the existence of this grand nuisance gave the vicinage (to use Mr. Burke's apposite illustration) a right to interfere.'

We

We infer from the author's manner that he regards the opponents of the right here described as wrong headed men, as weak and absurd cavillers. At the risque of being ranged with this class by Mr. Brougham, we venture to declare our judgment that for transactions confined to its interior, no state ought to be called to an account by its neighbour; and this opinion, we are confident, rests on the most sacred principles of the law of nations, and is sanctioned by its gravest and most respectable authorities. Though the author's inclination be sufficiently manifest, he seems in this part rather desirous to have it inferred than willing to commit himself upon it in words: he displays on this occasion a hesitation and timidity that are not habitual to him; and he does not seem to be clearly decided respecting the point of law, but, in the spirit of a special pleader rather than in that of a philosopher and statesman, observes that in the case of such national changes, (referring to those in France at the beginning of the revolution,) 'the slightest aggression would justify open war.' If internal enormities can produce the effect of converting an aggression which scarcely deserves the name, into a legitimate cause of war, we should have been glad to have been taught by this subtile writer why, when they reach a certain height, these enormities standing alone will not warrant hostilities. The danger to the independence of states, with which the doctrine is pregnant, here evidently presses on his mind: but, as he advances, he assumes courage, and treats the principle, with which he had coquetted so much, as if it were established and acknowleged. This follows from the qualifications which he afterward introduces to limit and guard it. Much as he must admire the ministers, who with such 'disinterested magnanimity' engaged in the crusade against France, he would (it seems) allow us the right to change them, without its being permitted to Austria or Russia to attempt by force to compel the king to re-instate them, or the nation to give them its confidence; he would allow us to pass a naval commission bill, and to bring powerful delinquents to trial; nay he would perhaps allow that we may conciliate the affections of Ireland, and multiply the energies of the empire by admitting nonconformists within the pale of the constitution, without justly provoking foreign aggression: but whether the several acts of union were or were not such material changes as warranted the interference of neighbour-states, on the doctrine here maintained, is a question too nice for us to determine.—It is but fair that in a matter so delicate the author himself should be heard; and the following are his own words:

'I hesitate

'I hesitate not, then, to lay it down as a principle applicable to this extreme case, that, whenever a sudden and great change takes place in the internal structure of a state, dangerous in a high degree to all neighbours, they have a right to attempt, by hostile interference, the restoration of an order of things which may be safe to themselves; or, at least, to counterbalance, by active aggression, the new force suddenly acquired.'—

'That such a principle as we have now been considering, is liable to limitations, no one will deny: it is indeed only applicable to extreme cases. It would be going too far, to assert that the right of interference is applicable to the case of gradual improvement, however great, in any nation; nor to the case of that more sudden amelioration which national resources may receive from the operation of a salutary reform, or a useful law, or a beneficial change of rulers.'

On the subject of the ensuing passage, we differ very widely from the author: but the opinion here asserted requires a large comment, which our limits will not permit us to attempt:

'After the peace of 1782, the breach between England and Holland was kept open, chiefly by the successes of the republican party, until the year 1787; when, by one of the most skilful and successful interferences in continental affairs, which the balancing system has ever accomplished, the Stadtholder's power was re-established, French influence destroyed, and the Dutch restored to their natural alliance with England.'

The practice which, in the eyes of some not incompetent judges, is extremely bad policy, the sure symptom of the decline of a state, and the constant forerunner of its fall;—and a practice which, it is thought, has excited much hatred against us in Europe;—we mean that of waging war by proxy, this author appears to regard as a fit object for panegyric:

'The division of labour, too, and the separation of the military profession, have been carried, by some of the richer nations, to a still greater extent than the mere embodying of standing armies. Those states, which are the most injured by the operations of war, are also the richest in superfluous stock. They have contrived a species of pecuniary commutation of war, similar to the commutation of military service, which paved the way for the introduction of standing armies: they have managed to turn off the battle from their gates, by paying less wealthy allies for fighting in their cause at a safe distance. The operations of war are in this manner rendered very harmless, and a foundation is laid for their gradual disuse. A few useless millions, and a few still more useless lives are sacrificed; the arts of peace continue to flourish, sometimes with increased prosperity; and the policy of preferring to purchase defeat at a distance, rather than victory at home—of paying allies for being vanquished, rather than gain the most splendid triumphs on their own ground—has been amply rewarded by the safety, increased resources, and real addition of power, which

which results from an enjoyment of all the substantial blessings of peace, with the only real advantages of necessary warfare.'

If the expenditure which occasions the galling burdens that press so hardly on a large class of his Majesty's subjects may be treated as a light matter, shall the annual slaughter of thousands of human Beings be mentioned in a tone of indecent levity? Where has the author learned to hold the lives of men thus cheap? Is it in the school of political economy? It appears to us to teach no such lessons; if it did, well might "the age of philosophers, calculators, and economists" be reviled and held up to detestation. When man is degraded, is not the value of that science lowered, the sole end and object of which are to provide for his subsistence, his well being, and his comfort? We much mistake this branch of knowlege, if its dignity and importance do not stand or fall with the cause of humanity in the abstract; and if it does not derive all its estimation from its subserviency to the interests of man.

Having thus glanced at the principal topics which are considered in this work, an impartial survey of it as a whole will authorize us to say that it exhibits many just and some original views of an important subject, that it bears marks of commendable diligence, and that it contains specimens of solid reasoning and able discussion. Though all the premises are by no means stated, nor the conclusion deduced with all the force and clearness of which it is capable, the author has ably supported his thesis that colonies are appendages of high value to a state; and if the facts and principles which belong to it are strangely distributed, yet they are to be found within the compass of these volumes, and will not escape the notice of a vigorous and attentive mind;

"*Invenias etiam disjecti membra poetæ.*"

Admitting this, as we are bound to do, we must add that a more defective arrangement, attempts at system less successful, divisions and subdivisions less skilfully contrived, and less precisely marked, we never witnessed in a performance which manifested so many traces of just thinking, so many proofs of mental energy, and such a store of valuable information. First effusions, the mere memoranda of an ingenious and well furnished mind, on any subject, may prove highly instructive and entertaining: but a vain parade of method and system, as in the present instance, wearies and disgusts as much as it bewilders and perplexes. A political economist ought to be thoroughly aware of the difference between the raw material and the wrought article; as well as sensible of the different degrees of finish of which it is susceptible by repeated applications of skill

and labour. If from the hands of Mr. Brougham we were not warranted to expect Indian muslin, nor Brussels lace, we looked at least for good serviceable dowlas:—but we found only pieces of patch-work, fashionable indeed in the present day, but which are revolting to our taste, and either offensive or unmeaning to the eye.

When a writer takes little pains to perfect his work, he increases in the same or a greater proportion the labour of those who peruse it; since the repetitions and the impertinent matter which revision would retrench, the obscurities which it would elucidate, and the errors which it would correct, are so many obstructions to the progress of the reader. The proper finish of composition renders unnecessary all effort to keep the attention alive; the simple beauties of language and the native charms of style sufficiently rouse it; a high sense of pleasure is felt; we are flattered to find that we imbibe important information with so much ease; we transiently ascribe to ourselves the merit which really belongs to the author; and we compliment our own penetration, while his perspicuity and arrangement are intitled to all the praise. This exquisite gratification, this delightful facility, it is solely the prerogative of genius to furnish, at the expence of much toil. The intelligent reader will fully comprehend our meaning, if he calls to his recollection the feelings which arise when he peruses the first class of our writers. In this respect, in spite of his frequently incorrect idiom, and his Scotticisms, no one perhaps ever excelled Mr. Hume.

Before we conclude, we must observe that the author has attempted the introduction of terms not before in use. While we disclaim the tenets of the ancient *Purists*, equally far are we from admitting that it is permitted to every writer to coin new words; and though we do not condemn all attempts of this kind, we only allow them to be hazarded by a few privileged persons. At all events, we must resist the assumption of the high prerogative of innovations in language by a writer who, in every page, introduces coarse expressions, and falls into palpable grammatical inaccuracies; who has disdained the toil of giving even tolerable distinctness to his statements, and ordinary precision to his language.

Mr. Brougham takes it for granted, throughout his treatise, that Mr. Burke was the author of the *Account of the European Settlements*. We believe that the fact has never been ascertained, and that a contrary opinion has lately prevailed.

We shall pursue the interesting subject of political economy in the next number of our Review, by an examination of the works of Sir James Steuart, and of the late edition of Dr. Smith on the Wealth of Nations.

Jo. Art.

ART. II. *The Principles and Practice of Agriculture, systematically explained:* being a Treatise compiled for the fourth Edition of the Encyclopædia Britannica, and revised and enlarged by Robert Forsyth, Esq. 2 Vols. 8vo. 1l. 1s. Boards. Vernor and Hood.

IF the science of agriculture advanced with the multiplication of books on that subject, we might congratulate our country on its rapid internal improvement; since we never knew a period in which writers *de re rusticâ* were more numerous. With country gentlemen, farming is become a kind of fashion; and publications adapted to this class of readers are continually issuing from the press: but whether farmers by profession avail themselves of these writings, we have no opportunity of ascertaining. The plodding tenants of estates, in the last age, were generally illiterate; yet it may be presumed, that the sons of those who grew rich on the soil obtained a degree of education by which they were both qualified to discern the importance of Agriculture, and were animated with the laudable zeal of promoting its advancement. Though from books alone a complete knowlege of this science cannot possibly be obtained, the study of its principles, and various modes of practice as they are given in different publications, must be of considerable use: since, if farmers in general cannot be allured to read, a few, more inquisitive than the rest, may perform this office for their neighbours; and, instituting experiments on hints communicated in agricultural works, may set examples which others may find it their interest to follow. By these means, local prejudices will be conquered; the aversion to new modes of practice, common in vulgar minds, will subside; and the imported knowlege will gradually take root. We hope, therefore, that books of this description, if they produce not all the effects which some persons may expect from them, are not entirely unprofitable; that authors on Husbandry do not blot paper in vain: but that the pen is, occasionally at least, found propitious to the plough. More perhaps is written on this topic than is requisite: but this is a complaint which will apply to every department of literature, and is one of those evils which must be left to cure itself. We cannot undertake to point out how far one treatise supersedes the necessity of the appearance of another, but must content ourselves with separately making our report as they respectively come before us.

Mr. Forsyth has certainly laboured his subject with care, and has compressed into his volumes much information on a multiplicity of topics. The theoretic part of the work includes observations on vegetables raised for the use of man and for the purpose of feeding cattle; on the comparative profit to be de-

rived from the cultivation of the several kinds of vegetables; on the different sorts raised for the amelioration of the soil; on the diseases of plants; on destroying weeds; on the general principles of agriculture, and on the obstacles to its improvement. In the practical part, the author notices, 1st, the Cultivation of Vegetable Food, the instruments of husbandry, the different processes of cultivating arable land, the practice of draining, the different kinds of soils, and the method of bringing land into culture from a state of nature: hence he proceeds to explain the culture of particular plants, whether valuable for their fruit, their roots, or their leaves; to the culture of grass; to the rotation of crops; to reaping and storing them for use; to manures; and to the principles and operations of the drill or horse-hoeing husbandry. In the 2d part, he details the Culture of those vegetables which are more properly articles of Commerce, such as hemp, flax, woad, hops, &c. including, under this head, the cultivation of fruit and timber trees; and in the 3d, he treats of cattle proper to be employed in farm work, of the rearing and managment of live stock, of hogs, poultry, &c. of the operations of the dairy, of making fruit liquors, and of fences.

From this concise enumeration, it will be evident that Mr. F. has embraced the whole extent of his inquiry; and, as his volumes are thick and closely printed, the quantity of matter which they contain is not inconsiderable.

The work is introduced by an amusing and instructive history of Agriculture; and the author's remarks on the nature and importance of the art will be no unfair specimen of his ability as a writer:

'Agriculture in general, or in the abstract, may be defined to be, The art of making the earth to produce in large quantities, and in the greatest perfection of which their nature is capable, those vegetables which are necessary to the subsistence, or useful for the accommodation, of mankind. Agriculture differs from gardening in this respect, that the gardener is chiefly occupied in rearing small quantities of the nicer and more delicate vegetables, which are rather valued as objects of luxury than as articles of food; whereas the agriculturist labours upon a larger scale, with a view to supply himself and his countrymen with the necessaries of life.

'In civilized societies, agriculture, or the cultivation of the soil, becomes a separate business or employment; and agriculturists, or the persons engaged in agriculture, receive the appellation of *farmers* or *husbandmen*.

'To enable the agriculturist or husbandman to conduct his business with success, it is necessary that he should not confine his attention to the mere cultivation of the soil, or the rearing of vegetables. The vegetables which are capable of affording a comfortable subsistence to the

the human constitution are few in number; and it has been found by experience, that they cannot be profitably sown and reproduced year after year upon the same spot of ground. Hence it becomes necessary at times to rear upon it grasses or other plants which are unfit for affording nourishment to man. But although men cannot eat grass, they may, nevertheless, contrive to obtain subsistence from it in an indirect manner. They may give it to cattle, whose ordinary and natural food it is; and having thus, as it were, converted the grass into the flesh of animals, they can devour these animals; and in this way, obtain a richer and more stimulating food than any vegetable production can possibly afford. It is therefore a part of the business of the husbandman to rear and to feed those animals which are used as food in the society of which he is a member, that he may be enabled at all times to derive profit from the portion of territory that he cultivates. It is also necessary towards conducting his operations with success, that he should rear and feed other animals, not as a source of human subsistence, but for the sake of the services which they are capable of affording; for it has pleased the beneficent Contriver of this world, to place upon it beings of a subordinate nature, capable of assisting mankind in their labours without being degraded by the state of servitude in which they are placed. To the cultivators of the soil, these animals, from their strength and patience of labour, are particularly useful, and even absolutely necessary in our cold and barren climates. They must therefore be fed and lodged with the greatest care.

'Hence, the employment of the husbandman is of an extensive nature, requiring much foresight, and a considerable knowledge of the relations that subsist between the most important objects in nature —the soil, the seasons, the animals, and the plants, so far as they are connected with the subsistence of mankind. It is by bringing to perfection this art that man becomes truly the lord of the universe. He subdues by his operations every part of the surface of the earth, and acquires over the animals which inhabit it, a solid right of dominion or of property in consequence of having reared, and afforded them subsistence by his skill and his labour. He uses them indeed as food; but before he can do so, he must first bestow upon them subsistence, attend to their multiplication, and to their health and welfare. As they possess no foresight, the purpose to which they are destined is to them no evil.

'It is only in proportion to the degree in which this important art of agriculture has flourished, that nations have been, or ever can be, permanently prosperous. Every improvement that is made in it is a moral benefit conferred upon mankind; for, by increasing the quantity of human food, or facilitating the production of it, one of two things must always happen: Either the number of our species will be increased, that is to say, a greater multitude of rational and intelligent beings will exist in the creation; or a greater number of those who already exist, will find leisure for the improvement of their intellectual characters, by studying and carrying to perfection the sciences and arts. Thus, the strength of nations is increased in proportion to the degree in which their soil is skilfully cultivated, and

their independence is secured by finding upon the spot which they inhabit all that is necessary for their subsistence.

'It is a fortunate circumstance, that the art of the husbandman, which is the foundation of all others, and at all times indispensable to human existence, is in every respect conducive to the welfare of those engaged in it. The practice of it bestows health upon the body; and by the variety of occupations which it affords, it also bestows a considerable degree of reflection upon the minds of the lowest persons occupied in it; while, at the same time, it prevents their acquiring that spirit of artifice and of cunning, which in all countries is apt to degrade the character of those engaged in the inferior branches of commercial employment. Nor does it fail, in all ranks and conditions of life, to produce a more candid and liberal character than any other employment. No British husbandman has ever refused, or even hesitated to allow to be communicated to the public every branch of his art, and every improvement which he and his forefathers may have made in it; whereas, in all the branches of manufacture or of commerce, every transaction, as far as possible, is covered with a mysterious veil of secrecy, and every improvement is concealed by its inventor, and sometimes undoubtedly perishes with him.'

Mr. F. having thus shewn the beneficial effects of Agriculture on nations and on the individuals employed in it, he next gives concise views of the science as it exists in the East; and of its practice among the antient Greeks, Romans, and modern Italians: enlarging particularly on the unparalleled extent to which the process of Irrigation is carried in the Milanese. In our own country, the state of Agriculture is traced from the period of the Roman Invasion to the present times; the writers to whom we owe its improvement are mentioned; and the introduction concludes with an account of the establishment of the Board of Agriculture, which held its first sitting Jan. 23, 1794.

It is judiciously observed that the theory of Agriculture resolves itself into these two investigations, 'Ist, Among the great variety of vegetables that exist in nature, what particular plants ought to be regarded as most worthy of cultivation? 2dly, What is the best mode of cultivating with success the plants thus selected?'

In the selection of vegetables for cultivation, it is proper to consider their absolute and relative values, and their direct and indirect uses. We shall thus bring under our view all plants used for food or other purposes by man, or which are consumed by cattle that are subservient to man, or whose flesh is eaten by him.

We cannot be expected to follow the author through the multifarious objects which necessarily engage his attention, in stating the principles and practice of Agriculture. Instead of commenting on the properties of vegetables, whether valued for their seed or fruit, for their leaves, or for their roots; or of

stating

stating their different modes of cultivation; or of describing the different implements of husbandry, and the kinds of live stock, &c.; we shall select only such parts as are best adapted for extracts, and can be detached from their connection with the least violence.—When pasturage and agriculture are compared, it will be seen that land cultivated with grain yields a much larger portion of food for man, than it would do if it were fed with cattle, and their flesh were afterward eaten. Hence it follows that those countries, of which the inhabitants live on vegetables, are capable of sustaining a much larger population than those in which great quantities of butchers' meat are regularly consumed. It is the constant effect, however, of foreign conquests and of foreign commerce, by the introduction of luxury, to increase the quantity of pasture lands, and to force the apparently flourishing state to depend for supplies of grain on other countries; or, in other words, to divide with foreigners those profits which it seems exclusively to obtain. Mr. F.'s observations on this subject will preclude the necessity of our enlargement, and will evince his penetration:

'The principles which regulate human affairs are unalterable; and in every age the same causes are attended with the same consequences. What occurred in ancient Italy, took place among us as soon as the possession of distant territories had leisure to display its natural effects. Britain formerly not only produced abundance of grain, for the support of its own inhabitants, but it possessed a considerable surplus for exportation. After the acquisition of foreign possessions, this surplus produce gradually ceased to exist; and it appears from documents, which the legislature has acknowledged to afford authentic and complete evidence of the truth of the fact, that, for twenty years past, notwithstanding all our agricultural improvements, and the waste lands, that have been brought under the plough, the produce of grain is annually becoming more and more unequal to the consumption; and this decrease appears in some measure to keep pace with the increasing value of our distant possessions. In the mean time, we are annually coming under the necessity of purchasing larger and larger supplies of grain, from the foreign states of Europe or of North America; and thus these nations, without undergoing the imputation of usurpation, and without encountering the hazard of an unfriendly climate, have been enabled through the medium of our luxury to obtain a share of the riches of Hindostan, and of the profits of our West India cultivation. In the mean time their agriculture is encouraged, while we are made to depend upon them for the necessaries of life.'

We have already stated that Mr. F., in his introduction, bestows particular notice on the Mode of Irrigation practised in Italy. In the 2d volume, he enlarges on the method of improving grass lands by flooding them artificially with water, and

concludes his section by representing the encouragement due to Irrigation:

'When we consider the great extent to which irrigation might be carried in many parts of this country, together with the fertility, that is to say, the riches, to be derived from the proper use of so cheap an ingredient as cold water, which is at present allowed to run to waste in such abundance, it is worthy of consideration how far the legislature would not be justified in adopting some public regulation for giving facility to undertakings of this sort. Mr. A. Young, in travelling through Lombardy, remarks, that "the power of effecting the great works in irrigation, which are visible over this whole country, depends very much on the law, which supposes the right and property of all rivers to be vested in the king; consequently all canals taken from them are bought of him: and this insures another regulation, which is the power of carrying the water, when bought, at the pleasure of those who buy it, where they think fit. They cannot, however, cut across any man's ground, without paying him for the land and for the damage; but the law does this by regulations known to every one, and no individual is allowed a negative upon a measure which is for the general good. The purchasers of water from the king are usually considerable land-owners, or communities that have lands wanting water; and it is of no consequence at what distance these lands may be from the river whence the water is taken, as they have a right to conduct it where they choose, provided they do not cut through a garden or pleasure-ground. Nor can they carry the water under that of others, whose canals are already made, as they might, in that case, deprive them of a part of their water; they are obliged to throw aqueducts over such canals. The benefit of water is so great and well understood, that nobody ever thinks of making objections; and, in case their lands are not already watered, it is no small advantage to have a new canal brought through them, as they have the opportunity of buying water of the proprietors. It is sold per hour per week; and even half an hour, and down to a quarter. The common price of an hour per week, for ever, is 1500 liv."

In the section on reaping corn and hay crops, Mr. F. resists an opinion prevalent among many farmers, that Wheat ought to be cut before it is ripe:

'Their reasons are, first that ripe wheat is apt to shake; and next, that the flour is not so good. With respect to the last, it is contrary to nature, that any seed can be better in an unripe state than when brought to perfection; nor will it be found so upon trial. With respect to the first, wheat, at the point of perfection, is not more apt to shake than for some days before: the husk begins not to open till after the seed is fully ripe; and then the suffering the crop to stand becomes ticklish; after the minute of ripening, it should be cut down in an instant if possible.'

As, however, it is admitted that wheat should be cut as soon as it is fully ripe, it may be prudent to commence the wheat harvest

harvest rather before the crop has attained this state, in order that the whole may not stand too long on the ground.

After having exhibited at some length the Principles and Operations of the Drill or Horse-Hoeing Husbandry, the author sums up the several statements with these sensible remarks:

'Upon the whole, we have accounted it necessary to state the nature of the drill, or horse-hoeing husbandry, together with the arguments in support of it, and this chiefly for two reasons: First because it still has a considerable number of very respectable agriculturists in different parts of the island who adhere to it; and, secondly, because, the art itself was undoubtedly at one period greatly indebted to it. It was of great use in exciting suspicions concerning the correctness of the old modes of cultivation, and in directing the views both of philosophers and of farmers towards improvement in general. It is to be observed, however, that a part of the celebrity of the horse-hoeing husbandry undoubtedly arises from comparing it with the defective modes of cultivation which ordinarily prevailed at the time of its introduction; but since the discovery of the value of turnips and clover, as preparations for barley and wheat, the character of the broad-cast husbandry has greatly altered. In consequence of an endless variety of trials, by skilful and unprejudiced men, the horse-hoeing method is not absolutely rejected, though it is restricted in its application. With regard to white crops, it seems upon the whole justly to be disregarded; though it is retained for potatoes, cabbages, and beans, and frequently also turnips. With regard to these, it possesses this great advantage, that it becomes a most valuable substitute for the expensive requisite of a summer fallow, which would otherwise be necessary to clean and pulverize the soil.'

Many persons have contended for the superiority of Oxen over Horses as beasts of labour on a farm: but, says Mr. F.

'Notwithstanding all that has been said on the superiority of the former to the latter, horses are still coming into more general use, especially in proportion as the breed of them improves, and we may add, in proportion as the state of cultivation in any part of the country improves The reason is obvious. The horse is a more active animal than the ox, and can be turned with greater readiness from one kind of work to another. His hoof is less readily injured by the hardness of good roads; and for the use of the plough upon a well ordered farm, there is no comparison between the two kinds of animals. Where land is once brought into a proper state of tillage, it is easily turned over; and the value of the animal employed in doing so consists not so much in the possession of great strength as in the activity which he exerts in going over a great extent of ground in a short time. In this last respect, a good breed of horses so far surpasses every kind of oxen yet known in this country, that we suspect much the horse will still continue to be preferred by enterprising husbandmen.

'With

'With regard to the loss which the public is supposed to sustain by preferring horses to oxen, that point has of late been rendered, to say no more, extremely doubtful.'

Though we have not entered into the details of practice which are given in this compilation, the reader must not hence suppose that Mr. F. is not sufficiently methodical and ample. Indeed, we have found no reason to impeach either his diligence or his arrangement. On the contrary, his treatise corresponds with its title, being a systematical explanation of the principles and practice of Agriculture; and it merits the distinction which it has now obtained, by appearing as a separate publication.

Illustrative plates are contained in each volume.—The style is marked by a few Scotticisms.

Moy.

ART. III. *Observations on the Coasts of Hampshire, Sussex, and Kent,* relative chiefly to Picturesque Beauty; made in the Summer of the Year 1774. By the late William Gilpin, M. A., Prebendary of Salisbury, and Vicar of Boldre near Lymington. 8vo. pp. 135. 6s. Boards. Cadell and Davies.

THE late Mr. Gilpin was respected by the public, both as a man of piety and as a man of taste; and whether his object was to instruct or to amuse, he was equally successful. In the posthumous publication before us, he displays the same genius which marked his former writings of this kind *; and, as we have before remarked, his pen is the pencil of a painter, and his descriptions surpass in effect the *acqua tinta* sketches by which they are accompanied.

Introductory to a picturesque tour on the coast, Mr. G. offers some just remarks on the importance of water in landscape, and on the character of sea-coast views:

'Water is one of the grand accompaniments of landscape. So essential is it in adorning a view, that some of the most pleasing compositions fall under one or other of these three heads, *river scenery—lake scenery—or sea-coast views.*——The characteristics of these several modes are often blended; but in their simple forms, the first partakes most of *beauty*—the second *introduces grandeur*, on which the third *almost entirely depends.*

'The *river view*, unless indeed the river be very grand, or the country sublime, may be merely a scene of rural pleasure. Flocks and herds may pasture on its banks, with shepherds and herdsmen.

'The *lake scene*, in which wilder ideas predominate, rejects these trivial appendages, or changes them for such as are more suited to its

---

* See Rev. Vol. lxix. p. 361. Vol. lxxviii. p. 314, &c.

dignity.

dignity. Flocks and herds are by no means unnatural appendages even of such a scene; but banditti, gypsies, soldiers or other wild characters, are more accommodated to it.

'In *coast scenery*, which is the chief subject of the following work, if its character be preserved distinct, the ideas of grandeur rise very high. Winding bays—views of the ocean—promontories—rocks of every kind and form—estuaries—mouths of rivers—islands—shooting peninsulas—extensive sand-banks; and all these adorned occasionally with castles—light-houses—distant towns—towers—harbours—all the furniture of navigation, and other incidental circumstances which belong to sea coasts, form a rich collection of grand and picturesque materials.

'To all these circumstances of grandeur in the *coast view* (to which the lake has little pretension) we may add those vast masses of light and shade which the ocean exhibits; and which often spreading many leagues unbroken and undisturbed, yet gradually fading away, give instances of grandeur which no land illumination can reach. To this we may add the brillant hues, which are continually playing on the surface of a quiet ocean. Beautiful, no doubt, in a high degree, are those glimmering tints which often invest the tops of mountains: but they are mere corruscations compared with these marine colours, which are continually varying and shifting into each other in all the vivid splendour of the rain-bow, through the space often of several leagues.

'To these grand ideas, which accompany the *stillness* of the ocean, we may add the sublimity of *storms*. A raging sea, no doubt, breaks the *uniformity of light and colour;* and destroys, of course, that grandeur in the ocean which arises from *the continuation of the same idea.* But it substitutes another species of grandeur in its room. It substitutes immense masses of water, rising in some parts to an awful height, and sinking in others into dark abysses; rolling in vast volumes clashing with each other; then breaking and flashing light in every direction. All this is among the grandest exhibitions that water presents.'

These hints merit the attention of the young artist who is studying the different effects of water in landscape, and who visits the coast in order to catch the various features of its striking scenery.

Mr. Gilpin commences his tour at Guildford in Surrey, and proceeds thence to Godalmin, Petersfield, Portsmouth, Chichester, Arundel, Petworth, Shoreham, Brighthelmstone, Lewes, Battel, Winchelsea, Rye, Hythe, Dover, Ramsgate, Kingsgate, Margate, Canterbury, Rochester, Maidstone, Tunbridge, and Sevenoaks.

At Portsmouth, this picturesque tourist takes notice of the deception in the perspective of the rope-walk; and, alluding to the carved heads of the men of war, he urges 'the *impropriety* of *decorating* a machine with carved work, which is professedly intended to be battered with cannon bullets.'

That

That the sea gains on certain parts of the coast, and retires from others, is a fact which has repeatedly been mentioned; and Mr. G. endeavours to account for this incessant action and re-action which takes place between the two elements.—Having stated the effect of the retiring flood on the commerce and prosperity of Winchelsea, which, though once a town of greater splendour than any other in England, (excepting the capital,) is now reduced to a state of entire insignificance, the author attempts an explanation of this undoubted but extraordinary fact:

'The operation of the sea upon coasts, sometimes in deserting them, and sometimes in gaining upon them, appears to be among the most surprizing phenomena of nature: and though its agency is so sportive, that it has all the appearance of caprice, it is governed by certain, and regular causes. On the coast of Hampshire a little to the west of the Isle of Wight, the sea gains considerably on the land. In a few miles farther, on the east of Arundel, the land is deserted. A little farther to the east on the same coast, at Brighthelmstone, the sea gains again. And here at Winchelsea, only a few miles farther, it loses. Many excentric deviations it probably makes on other coasts: these few contrarieties we marked in the space of a few leagues.—If however all these operations be attended to, it will be found that the sea is very regular both in its depredations, and desertions. Where the land is high, and the sea *cannot overflow it*, the continual beating of waves will make an impression by degrees; unless it consist of very stubborn rock. In all the looser parts, the earth will give way; which is the case of the high grounds about Brighthelmstone: and if the shore be rocky; when the soil is washed off, the rocks will become insulated, like the needle-rocks at the western end of the Isle of Wight; or perhaps they may fall off in fragments.

'Again when the coast is low, and the tides *overflow* it, they are continually depositing sand, and ooze, or gravel, which by degrees become firm land, and keep back the sea. In this way the low coasts about Arundel and Winchelsea have been gradually encreasing.

'Various causes indeed, such as currents, bold head-lands, sand-banks, reefs of rocks, or sheltered bays, may counteract the sea in both operations; but when no foreign causes intervene, its action will be regular, in the manner just described.'

Occasionally, the picturesque narrative is relieved by historical sketches. The view of the ruins of the abbey of St. Rodigunda, near Dover, introduces the story of this female saint; which is first told according to the popish legend, and afterward put into *plain English*, thus:

'Rodigunda, we may suppose, was a pious, weak woman; and had her head filled with visions and extacies in the convent in which she had been educated. When she was advanced to a throne, her confessor,

confessor, and other priests, instead of pointing out to her the duties of her station,—what good she might do in it,—and how wrong it was to break her plighted faith,—were continually impressing her imagination with the glories of saintship, which they would tell her she might certainly obtain, if she would purchase them with a crown. Her religion too, it might have been suggested, and in particular the whole monastic order, would receive an everlasting triumph from a votary, who had scorned a palace for a convent.—The matter, we may suppose, was in this train, and the lady's imagination wrought up to the pitch required, when the archbishop of Paris, who was probably at the bottom of the whole affair, stepped forth, and completed the business.'

Were other similar histories interpreted in this manner, we should reduce marvellous exaggeration to probability and to credence.

In a tour of which the object is to illustrate the picturesque beauty of nature, we did not expect to find a critique on a collection of the pictures of art: but, at Foot's Cray, Mr. G. quits the external landscape for the furniture of the inside walls.

The remark on Canterbury Cathedral, that 'it is not a large pile,' surprized us; few of our cathedrals are larger: only those of Ely and Winchester exceed it in length from East to West. At p. 123, Diogenes is said to have thrown away his *cap*, on seeing a boy drinking out of the hollow of his hand. Mr. G. certainly wrote cup; and we notice this error, which has escaped the corrector of the press, that it may not appear in a second edition.

The profits of this publication are left by the author to five trustees for the support of the Parish school which he founded at Boldre.

Mo-y.

ART. IV. *Observations on the Formation and Management of useful and ornamental Plantations;* on the Theory and Practice of Landscape Gardening; and on gaining and embanking Land from Rivers or the Sea. Illustrated with Plates. By John Loudon, Landscape Gardener, &c. 8vo. pp. 342. 10s. 6d. Boards. Longman and Co.

THE Landscape Gardener is a character of modern date, and various attempts have been made to raise his importance by displaying the principles and mysteries of his art. As beauty and taste are not susceptible of nice definition, and as different opinions prevail on these subjects, landscape gardeners are not likely to agree in their rules of practice. Each professor will vaunt his superior skill in creating the picturesque, the beautiful, and the grand; and will make his publication in effect

effect the advertisement of his own genius. We do not deny that some knowlege and taste are requisite in laying out grounds, and in making ornamental plantations: but, strictly speaking, more of fancy than of science is displayed in this business; and though the superintendant of the dressing of any particular spot should produce beauty, which it may be difficult for him *not to do*, in the disposition of water, plantations, lawns, and inequality of ground, it may be no easy matter for him to prove that he has created the *greatest possible* beauty. So irreconcileable are the ideas of professors in this line, that, were a second landscape gardener called in, after the first had pronounced his work to be complete, he would very probably dispute the propriety of the arrangement, and invoke *the Genius of the Place* (a convenient personage on these occasions) to justify him in making numerous alterations. A species of quackery prevails among these newly created rural doctors, against which Gentlemen should be on their guard. They are an useful set of men, and their assistance is valuable on account of their knowlege of effect, and the attention which they have bestowed on the subject of scenery: but, when they descend to minute details and specific outlines, they are not always to be justified. Many bunglers, who ought rather to be called "Nature's journeymen" than regular professors, have certainly appeared as Landscape gardeners, who have deformed places which they were employed to decorate; and of the gross errors of such men, the possessors of landed property ought to be apprized: especially on the subject of mixing ill-assorting trees in plantations.

The greatest fault, however, of these Paradise-makers by profession, is their endeavour to lead country gentlemen into what is called *a Fool's Paradise;* when they represent the profits arising from planting as very enormous. Mr. Loudon is, we think, guilty of this exaggeration. According to his account, planting is abundantly more lucrative than agriculture; for he tells us that 'at Dunkeld and Taymouth, and many other places in the north of Scotland, there are Larches growing in dells, on steep banks, and rocky precipices, and even on heaths and moors, from forty to fifty years old, which, if cut down now, would pay upwards of 80l. *each acre per annum, since they were planted.*' That is to say, the produce of each acre which has been planted 50 years is now worth upwards of 4000l.; and the trees on ten acres of these rocky precipices would sell for 40,000l. Paddy would exclaim, on reading such a statement, that the unproductive parts of an estate are the most prolific; and he would advise a man who had land which would let for 5l. per annum per acre, to exchange it for land which is worth only

only 5 shillings, since it is possible for him to make the latter worth 80l. per annum per acre, though not the former. The Landscape gardener, therefore, is the only man to employ, not only for the sake of "opening paradise in the wild," but for making rocks, heaths, and precipices yield more to their possessors than the best land that was ever turned over with a plough. On the strength of this discovery, gentlemen of course will sow acorns and plant larches. Let them then wait forty or fifty years, and the axe will open to them the mines of Potosi.—It is possible indeed that death may prevent them from realizing this golden dream; and should their heirs call on the Landscape Gardener to fulfil his promise, he also may be gone to "that bourne whence no traveller returns," and will thus escape the reproaches of disappointed posterity. *

It must be owned that, in a subsequent part of this work, Mr. Loudon offers a more moderate calculation of the profits arising from planting; and here, in our opinion, his representations more nearly approach the truth.

If this writer gives many judicious hints (which we think he does) on the mode of forming plantations, and particularly on the subject of previously preparing the soil for the reception of the young plants, he does not convey an idea of the slow progress of vegetation, when he talks of 'plants *rushing* up to trees;' nor can he refer to large plantations, when he advises, for the first two or three years, to raise potatoes and turnips among the young trees. On a small scale, this plan may be adopted, but it will interrupt the young plants from 'rushing up' to trees. Where there is much vacant ground, the proprietor is tempted to take a green crop or two: but perhaps rows of beans, if they be not drawn too near to the young plants, are preferable to potatoes. With most other gentlemen of his profession, Mr. L. recommends the sowing of acorns for raising oak timber, because oaks suffer by transplantation.

Mr. Loudon attends not only to the formation of woods and groves, giving directions respecting the size of plants, their shel-

* The author endeavours to raise hopes of another kind in the inhabitants of the northern parts of the island. 'Sugar (says he) may be extracted in abundance from trees which may yet grow in our most barren mountains: nor is it impossible but that the Caledonian hills may yield from their trees a wine not inferior to those which the grape affords in warmer climates.' The Scotch will certainly raise a statue to Mr. L. for this valuable hint, and send him the first pipe of their *Caledonian Madeira*. We bespeak the second, for having thus circulated his idea.

ter, inclosure, pruning, thinning, &c. but treats of hedgerow timber, of the management of neglected plantations, of felling wood, and of some particular uses and properties of trees. On the last mentioned subject, he quotes Agricola: but it would have been preferable to have been informed of the results of his own experience. The first part of the treatise thus concludes:

'The following mode, or something similar, it appears to me, should be adopted by noblemen and gentlemen with their estates.

'Every proprietor who does not completely understand the subject of planting himself, should commit the formation and general management of his plantations to some person of known abilities, who shall give all the leading directions and proper examples respecting planting, cultivating, pruning, thinning the trees, and felling and selling the timber inspect them occasionally as these operations are going on,—and give in a report of the condition of all the plantations and trees on the estate, and, when necessary, a report of the value of the timber. A person thus employed in different parts of the kingdom, would soon acquire an accurate idea respecting the kind and quantity of wood in the country; by which he could discern the most economical methods and kinds of trees for each particular place, both in respect to the growth of trees and the value of timber. His attention should not be directed merely to the extensive plantations,—he should examine every hedgerow and single tree: nor should he confine himself to the trees that already exist, but examine every farm—every hedge—every vacant spot, or spare corner, and observe whether trees might not be planted in some, or all of these, with advantages. A place once fully examined by this inspector, might be managed afterwards with a few visits every year; and of course his salary would be but a trifling object.

'An estate, though there were little more room for wood on it than the hedgerows, would soon be greatly heightened in value by a person of this kind. And if such a general inspector of wood were considered as essential to an estate as a steward, I am persuaded it would remove bad planting and bad management, and prove of very great advantage to the landed interest and the nation at large.

'It may be thought by some, that a common steward is sufficient for these purposes; but this is viewing the subject in a manner very superficially.'

It would be unreasonable to expect from a steward all the knowlege which belongs to a professed ground worker: but we are of opinion that an intelligent steward would be able to understand the condition of the timber of an estate, to give directions for thinning plantations, &c. A steward, to whom the care of Landed Property is intrusted, should make himself acquainted with this subject, and not oblige his employer to call in a second man to manage his woods and plantations.

We come now to Observations on the Theory and Practice of Landscape Gardening. Reprobating what he terms the whimsical system of Brown, and of his avowed follower Repton, the present writer acknowleges himself to be the disciple of Price and Knight. Against clumping, belting, *edginess*, &c. he declaims with his preceptors; and he is proud to call himself 'the first who has set out as a landscape gardener, professing to follow Mr. Price's principles.' * We shall not attempt to settle the controversy between the different masters of the landscape school, and shall only observe that each party may carry their ideas to excess. It is a good maxim to inculcate the study of natural scenery as a guide to taste: but, if the hand of art must accomplish nothing more than rude nature effects, the science of landscape gardening, if it be a science, is completely thrown away. Art must be visible to a certain extent, in what is appropriated to the use and pleasure of man; and though the beautiful and the picturesque should be studied in laying out a gentleman's ground, it would be absurd to make the carriage road or approach to the mansion as rough and uneven as if it had been formed by the overturning of a mountain, or by the operation of a torrent. Besides, we did not expect a gardener of Mr. L.'s principles to lay down definite lines expressive of the Beautiful, Picturesque, Ugly, and Deformed, and to recommend trees to be arranged according to Linné's *Systema vegetabilium*; for he thus becomes a mere mannerist, instead of a copier of Nature in her endless varieties. The kitchen garden, flower garden, and orchard, not properly belonging to the landscape gardener's province, might have been omitted in this treatise. In the mouth of a professor who is teaching the principles and rules of an art, the observation is something ludicrous that 'Didactic writers are most successful if they can induce their readers to think for themselves;' yet, when the whole of the art resolves itself into this short precept, *Copy Nature*, it is prudent not to multiply directions.—Mr. L. thus concludes his Dissertation:

'The easiest, and the most complete way, in my opinion, to get a practical knowledge of the art of landscape gardening, is, after a

---

* Though Mr. Loudon professes that he is an anti-Reptonist, he has very artfully adopted Mr. Repton's *Red-Book* plan; and, since the picturesque and the grand cannot be soon created, but time must be allowed for the acorn to become a venerable oak, he has represented by the pencil the future operations of his art; gratifying his employers by views, in the Red-Book, of magestic woods and groves, which their grandchildren may have the pleasure of actually beholding at the end of the next century.

liberal education, first to acquire a tolerable knowledge of agriculture, gardening, botany and architecture, particularly gardening and botany. Secondly, To study the principles, and follow the practice of landscape painting. Then to read Price's Essays, Knight's Poem, D'Ermenonville's Essay, Gilpin's Works, Shenstone's Remarks, and several other books on this subject. Next, to visit and make sketches from the most romantic parts of the country. After this time, we may suppose the artist has acquired a just relish for nature, and a correct idea of the general principles of painting, combined with his practical knowledge of the materials of real landscape. Now (and not before, lest his taste should be vitiated) he may visit all the best improved places, to acquire a just notion of convenience in laying out a place. He may then be placed as assistant to a practical landscape-gardener; and after he has been there a short time to study the business-part of the art, he may commence for himself.

'Such a course of education would lead a landscape gardener and planner of improvements to think for himself, His guides at all times would be NATURE and UTILITY; and in every case which might occur in the course of his practice, he would blend them together in such a way as would best accord with the character, situation, and the given circumstances of each particular place or scene.'

This volume terminates with 'Observations on a new mode of gaining and embanking land from rivers or the sea.' Thinking that this art is little understood in Great Britain, Mr. L. first enumerates the causes of the failure of embankments, and then specifies his new mode of constructing them. He advises that banks should be made to slope gently towards the sea or the river which is to be excluded; and in order to preserve embankments from the sea, while they are constructing, so that labourers may proceed with the work independently of the ebbings and flowings of the tide, he has invented what he calls a Barrier: but, as the account would not be intelligible without the plate, we must refer to the book. Mr. L. seems to understand the principles of this business; and he supposes that the quantity of land, which might be gained throughout the whole island by the process of embanking, is not less than three millions of acres.

Mo.y.

ART. V. *Observations on the Nature and Tendency of the Doctrine of Mr. Hume, concerning the Relation of Cause and Effect.* By Thomas Brown, M.D. Second Edition, enlarged. 8vo. pp. 220. 5s. Boards. Mundell, Edinburgh; Longman and Co., London. 1806.

ON the first edition of this work we had made our comments and prepared them for the press, when the present treatise, in the shape of a second impression, made its appearance. It is

enriched with so much new matter, and has assumed a dignity of form and of purpose so much above that of a controversial pamphlet, that we have thought it proper to reconsider and remould our previous strictures.

It may not be superfluous to notice, that this production originated in consequence of a note appended to Mr. Leslie's Inquiry concerning Heat *, in which that philosopher commended Hume's theory of causation. When Mr. L. became a candidate for the vacant mathematical professor's chair in Edinburgh, his theological opponents discovered great ground of infidelity in this commendation: for, according to their opinion and assertions, the theory of Hume, which regarded events as simply conjoined, and not connected together by any conceivable process, nor produced the one from the other by an operative principle, was fruitful of irreligion. If no operative principle, on which causation depended, could be discerned in events, by what arguments and processes of reason could the existence and superintendence of a deity be made plain and be established? Such, nearly, was the argument addressed to the multitude; and in the hurry and impatient zeal of opposing and thwarting Mr. Leslie, it was forgotten that naturalists, and the direst of modern sceptics and unbelievers, admitted into their systems of unbelief an operative principle; *Spinosa* admitted such:—but, as it will appear, something more than this was forgotten: it was forgotten to examine Mr. Hume's theory, and to ascertain whether he, totally and without limitation, denied a belief in the principle of causation.

In his first pamphlet, Dr. Brown (whose name did not then appear) very mildly and dispassionately examined the steps by which Mr. Hume was led to his general conclusion concerning cause and effect; and he very clearly made out, with that philosopher, that a connecting principle between event and event could not be established by reasoning alone. Men might, indeed, believe in causation, but then this belief is to be considered as a mental phænomenon.—In this second edition, he has gone farther, and new ideas seem to have been suggested to him: he here examines the error which has led philosophers to magnify Hume's scepticism, by representing him as denying not merely the perception or inference of power, as a *quality of bodies*, but the very *idea* of power as an existing phænomenon of mind. We shall, however, better discharge our duty towards the public by considering the present work as one and original, than as relatively to its former state.

---

* See M. Rev. Vol. xlv. N. S. p. 76, 193.

The first proposition in Mr. Hume's theory, which Dr. Brown considers, is this, *that the relation of cause and effect cannot be discovered à priori.* In every case, the second phænomenon must have been witnessed: for what is there in any object that can lead us to predict the appearance of a particular object, rather than of any other, as immediately successive? Were this anticipation possible, then would all men be philosophers, and philosophers from their cradle. A child ought to know that a spark of fire, fallingon a black dust called gunpowder, must cause it to inflame: that iron must move towards an ugly stone called a magnet, &c.; and of the truth of this proposition, as the author observes, proofs might be given as numerous and as various as are the phænomena of nature.—The Doctor then proceeds to state that the phænomena of mind, equally with those of matter, depend on experience: but this truth has not met with a general reception: for on a supposed difference in the nature of the succession of the phænomena of mind and of matter, a theory of power has been put together and been partially accredited. From the feelings of an *animal nisus*, we gain (it has been said) an idea of power; and since man has a tendency, as it is asserted, to animate and personify every object around him, this has been inferred as a proof of the general belief of the immediate agency of mind in all the changes of the material world. Dr. B. most successfully combats this erroneous opinion; and he observes:

'The most probable source of the error, as relating, not merely to cases of inferred analogy, but to every instance of change in matter, is the continuance of apparent rest in bodies, when not under the influence of a manifest *external* force. The rock, which, many ages ago, was swept from the mountain's side, remains still, in the same spot of the valley which received it, and is scarcely distinguishable from the fragments, which the desolation of yesterday has spread around it: while the locomotive power of animals, as exerted by fits of longer or shorter duration, renders visible to us the beginnings of motion from absolute rest; the whole train of vital changes being composed, partly of motions, which are visible, and partly of affections of mind, which are invisible, and the invisible affections being neglected by us, in our consideration of the visible motions, which appear at intervals only, though, in reality, they are parts of one continuous sequence. It has thus been usual, to term matter *inert*, as if capable only of *continuing* changes, and to distinguish mind as alone active, and capable of *beginning* changes. But this assumption of a quality to mind instead of favouring, by a new and striking distinction, the pure doctrine of immaterialism, tends only to furnish its antagonists with a ground of triumph, by permitting them to suppose, that they have shewn a complete similarity of the principles of mind and matter, when they have shewn nothing but the falsehood of one asserted difference. It is enough to maintain, that *mind* is that which

is

is sentient, and that we have no reason to suppose, that our sensations have any common nature with their unknown external causes, the separate existence of which, however, though undemonstrated, and undemonstrable, we feel it impossible not to believe. But when we have admitted the existence of *matter*, as the external cause of the sensations of *mind*, we are not justified by induction, in affirming, that any created matter is less capable of beginning changes, than any created mind. All is only a continuance of changes, and often of mutual changes. If, without the intervention of matter, thought arise after thought, and passion after passsion, as often, without the intervention of mind, does the motion of a few small particles of matter produce in other masses a long series of elemental motions. If mind often act upon matter, as often does matter act upon mind; and though matter cannot begin a change of itself, when all the preceding circumstances have continued the same, as little, when all the preceding circumstances continue the same, is such a change possible in mind. It does not perceive, without the occurrence of an object to be perceived, nor will, without the suggestion of some object of desire. The truth is, that certain changes of mind invariably precede certain other changes of mind, and certain changes of matter certain other changes of matter, and also that certain changes of mind invariably precede certain changes of matter, and certain changes of matter invariably precede certain changes of mind. To say, that mind produces *motion* in matter, while matter cannot produce *motion* in mind, is but an abuse of language: for it might, in like manner, be said, that mind is inert, because it cannot produce, in itself, or in other minds, that painful *sensation* of heat, which is immediately produced by the contact of a burning mass; or that many of the most powerful chemical solvents are inert, while another solvent alone is active, because from the use of that one solvent alone a particular product can be derived. The changes, produced by mind in matter, are indeed more obvious to the perception of others, and more directly measurable, than the changes, produced by matter in mind; but it is the simple production of a change, not the nature of the change produced, which is essential to the argument. Even the apparent rest of matter is action, rather than repose. The *particles* of the quiescent mass are all attracting, and attracted, repelling, and repelled; and even the smallest indistinguishable element is modifying by its joint instrumentality, the planetary motions of our system, and is performing a part, which is perhaps essential to the harmony of the whole universe of worlds.'

The author next remarks, as another cause of error, on the distinction that has been made between volitions and desires; and the argument on this subject is forcibly urged. Volition he shews to be, or rather that it ought to be defined, *Desire combined with belief of immediate sequence.*

In volition and desire, we wish for something future: this circumstance is common to both: but that which remains, and which distinguishes, is supposed to be something mysterious,

and to involve the idea of power, and to which a term such as *power* or *connection* may be applied:

'The second proposition of Mr. Hume's theory is, that, *even after experience, the relation of cause and effect cannot be discovered by reason.* Experience can inform us only of the past. But the relation of cause and effect has reference to *future and invariable* antecedence and sequence, of which no experience can inform us. We believe it, indeed, irresistibly; and the belief is not denied: it is only the attempt to found the belief on reason which this proposition opposes. He who asserts, that A *will always be* followed by B, asserts *more* than he who asserts, that A *has always been* followed by B; and it is this addition which forms the very essence of the relation of cause and effect. Neither of the propositions includes the other; and, as they have no agreement, *reason*, which is the *sense of agreement*, cannot be applied to them. To use the language of logic, there is no major proposition expressed or understood, for there is no middle term; and the syllogism is therefore imperfect. In the hope of discovering the source of our belief, we may widen our induction; to the phenomena, which ourselves have witnessed, we may add those which Nature has exhibited, since the creation of the universe: but, however large our induction may be, it cannot be made to comprehend those changes, which have not yet begun to exist. Till it be shewn, therefore, that the future is involved in the past, we must allow the truth of the second proposition, that, even after experience, the relation of cause and effect cannot be discovered *by reason.*

'It has been contended, indeed, by some very eminent philosophers, that, although our knowledge of the greater number of facts in physics be unquestionably derived from experience, so as not to have been acquirable by reasoning *a priori*, there is a very extensive class of facts, which are altogether independent of experience, and of the laws of thought immediately connected with experience, and which are therefore capable of being inferred, before observation, with complete and independent certainty of the result. The inertia of matter, and the phenomena of the composition of forces, and of statics, have been urged, as instances of this kind. In all such cases of supposed belief, it is almost impossible, or at least very difficult, to separate the subject from the ideas, which we have acquired by the experience of our whole life. But, admitting that we have, as is asserted, an original and independent belief of the inertia of matter, it is evidently only an instance of that general law of intuition by which we believe, that, all the circumstances of two events being the same, the effect of those circumstances will be the same in both. To conceive the intertia of matter, we must previously have observed its rest, or its motion, and must conceive, that all the circumstances, in which the rest or motion was observed, continue unaltered. If, therefore, it be a law of thought, immmediately connected with our experience, that from similar circumstances, we expect similar circumstances, the belief of the continuance of the same rectilinear motion, or of rest, may be considered as originally unavoidable. The belief of any of the phenomena of the composition of forces, it must however be confessed, is not strictly reducible to the same law of thought,

thought, as that of the inertia of matter; since the resulting phenomenon of the composition is more than the mere continuance, or repetition, of any fact before observed: and therefore, if it be in our power, to infer it *a priori*, it must be allowed, to form an exception to the universal necessity of experience in physics. When, having observed motion in the same straight line communicated to a body at rest by a moving body, we consider the possibility of two equal bodies moving with equal velocity, in sides of a paralellogram, and meeting at a third body, we are supposed, to be able to infer, *a priori*, the diagonal motion of the third body. But we are not entitled, in this case, to consider any two of the bodies, as existing in exactly the same circumstances, as when the two were observed alone. *Three* bodies in a certain situation, may have attractions, or repulsions, altogether different from those, which take place in *two*; as in chemistry, a small increase or diminution of the quantity of oxygene, combined with azote, produces effects, which have no similarity to the past observed action. Sulphuric acid burns animal matter; potash burns animal matter: the two bodies, in combination, do not burn animal matter. In this instance, it may be said the bodies are not homogeneous. But, in the phenomena of common motion, the homogeneous or heterogeneous nature of the masses is never taken into account: and, *if we had no experience of the general facts of chemistry, and no experience of the composition of forces*, we should as readily infer, from the separate action of sulphuric acid and of potash, a similarity of action in the compound, as we should infer, from the phenomena of simple impulse, the diagonal motion of a body, impelled at once in different directions. The *same experience*, which informs us that the particles of matter, by changing their place, in certain combinations, receive different properties, informs us, that the solid masses of matter, brought into various combinations, continue to possess the same properties: but still it is experience which thus enables us to form a separate science of chemistry; and, without that experience, we might as readily have inferred a variation in the apparent qualities of the masses, on the introduction of a third mass, as of the particles, on the admixture of new particles. Even homogeneous masses, acting on each other, without decomposition, have their mutual action varied, by a slight difference of place: and, though the difference occur only in very close vicinity, it might have been imagined, before experience, to occur as readily at one distance, as at another, and to consist as much, in the mere termination of that repulsion, by which impulse is produced, as in the mutual conversions of attraction and repulsion. To the vulgar, all bodies seem to fall, till they come into actual contact with the earth: yet we have every reason to believe, that no such actual contact takes place, and that even two homogenous bodies, which, at all visible distances, attract each other strongly, produce in each other, by the change of a single invisible line of distance, a tendency to motion, which is altogether opposite. The apparent difference of circumstances is not greater, in such a case, than in the co-existence of three instead of two bodies; and if tendencies to motion exactly opposite can be produced by a single line of distance, it is surely not more wonderful, *a priori*, that they

should be produced by the presence of a new body. Experience, indeed, tells us, that it is in the former case only, not in the latter, that the change of tendency is produced: but still we must confess, that it is experience alone, which gives us this information; and that, if the change of tendency had been produced in both cases, the only circumstance, from which the diagonal motion is supposed to be deducible, would have been destroyed. When two bodies meet, at a third, in directions exactly opposite, we are not to consider the state of the third alone, but the whole phenomenon, of which the third is but a part. The presence of a third body may perhaps, in such circumstances, suspend, or variously change the repulsion, which was observed between the two alone. All the bodies may remain at rest, or the two external bodies may return, with various degrees of velocity. To give the name of *the composition of forces*, to such cases, is in truth to beg the question; as it takes for granted, that the *forces* remain, though the situation of the bodies be different: and yet how much has been founded on this mere verbal assumption! The real inquiry is, whether we can have absolute certainty, *a priori*, that, in such cases of new combinations of circumstances, *there are any forces, to be composed.* There may no longer be a single *force* in existence. All which our supposition can assume with certainty, is, that there is a meeting of bodies, which, in different circumstances of combination, possessed certain forces. But *a meeting of bodies* is a very different thing from the assumed *composition of forces;* as it still sends us to experience, to determine, whether any forces exist. It is unnecessary to repeat the argument, in its application to the phenomena of equilibrium, which are exactly of the same kind, as the meeting of three or more bodies, considered under the more general doctrine of the composition and opposition of forces. It is indeed evident, that, in all cases of the supposed inference of phenomena *a priori,* whatever those cases may be, the very supposition of inference implies, that the circumstances, in which the bodies are imagined, are new; and, in new circumstances, we cannot have absolute certainty, that the qualities, before observed in different circumstances, remain unaltered. There is always, however, a tacit supposition, made by those who assert the possibility of such inferences, that the bodies, in the new circumstances in which they are imagined, are not to have any qualities, which were not observed in the prior circumstances: but this is surely to assume a licence of supposition, beyond that of strict philosophy. That a very slight difference of the circumstances of bodies produces, or which is to us the same thing, renders apparent to our senses, qualities altogether dissimilar from those with which we were before acquainted, is the very peculiarity of physics, which renders experience essential to just belief; and, therefore, to take for granted, in our enunciation of a physical doctrine, that bodies in new circumstances are not to have any new qualities, and afterwards to attempt, on the mere assumption to establish the possibility of inferring, *a priori*, the phenomena, which those bodies would exhibit, in the new circumstances supposed, is a paralogism in physics, as gross, as that opposite error in mathematics, which asserts the actual measurement of the angles of triangles of various kinds, to be neces-

sary

sary to our belief, that the three angles of any triangle whatever are together equal to two right angles.'

The third proposition of Mr. Hume is that the relation of cause and effect is an object of belief alone; which must be admitted if the two former propositions be received. This belief, not the result of reason, is derived from our nature, and, in its operation, is as certain and powerful as if it were an inference established by a reasoning process. As soon as we *believe* the relation of cause and effect, the idea of power arises; which idea consists not in the antecedence of one event to another, which has been uniform in all preceding cases, but in the uniform and invariable antecedence that shall take place in all future cases.

These three propositions, as the author justly observes, form a whole independently of the propositions that follow; and they constitute that part of the theory which the name, *sceptical doubts*, has chiefly contributed to form into an object of dread and aversion: but, of these sceptical doubts, the scepticism is mild and moderate with which we shelter ourselves under a first principle of intuitive belief; and must we not with any theory, and any future possible system of philosophy, whatever may be its perfection and refinement, take refuge under some such principle of intuitive belief? Suppose that, by curious research, we should be enabled to shew that, between two events or phænomena *A* and *B*, by observation constantly conjoined, another event or phænomenon *a* was always interposed: then, in a certain sense of words, we might say, that *A* and *B* were connected by means of *a*: but this interposed quality is very different from a connecting principle. The labour and burthen of investigation would again be imposed on us, to establish the connection of *A* and *a*, of *a* and *B*: the difficulty of making out the principle of causation would still remain; and if between *A* and *B* more and more phænomena should be shewn to exist, this would be only a proof of the increasing nicety and exactness of our philosophical system. As far as we are able to discern and to conjecture, it will always be in the power of philosophy (of scepticism, it may be called,) to demonstrate that we *believe*, but that we are unable to discover the relation of cause and effect.

Dr. Brown next examines and controverts several other parts of Hume's theory. The belief of the existence of power is asserted by him; or, in other words, the relation between cause and effect is believed to exist between objects, but only after their customary conjunction is known to us; and on this point, Dr. B. has furnished us with many various and acute reasonings. With Hume he asserts that the mind entertains the belief of power, and after a single instance of sequence:

quence: but he differs from Hume, inasmuch as that author affirms that the idea of power, of causation, of the *bond* between event and event, arises only after repeated instances of the same sequence. If we did not mean to recommend the whole of this work to the lovers of metaphysical disquisition, we should advise a perusal of this part, and especially of a valuable note at p. 137. We are sorry that our limits prevent us from inserting it.

After having shewn what Mr. Hume's theory is, another duty of criticism, arising from the general misconception of that theory, remained to be performed by the author; that of shewing what the theory is *not*. Hume has been represented as denying the existence of the very idea of necessary connection, and as considering the term *power* to be altogether without meaning. Seventy years have elapsed since the publication of his essay; and it is now necessary to shew that the term is not considered by him as totally insignificant. Dr. Reid, and other philosophers, think and assert that Hume denied the existence of the idea of power; and this opinion, says the present author, has become a sort of traditionary article of faith, and of wonder at the possible extent of human scepticism; so as to preclude even that very slight examination which alone seems necessary to confute it. As the argument on this point is very curious and interesting, we present it to our readers:

'That we have no idea of power whatever, which can enable us to form any distinction of the sequences of events, as casual or invariable, is, indeed, so completely opposite to every feeling of our mind, that the presumption is very strong against the possibility of such an opinion. In the case of Mr. Hume, this presumption is verified. He does not deny, that we have an idea of *power* or of *invariable priority* in sequences: he denies only that we can perceive or infer it, as a quality inherent in the subjects of a sequence.

'All our *ideas* are considered by him, as copies of impressions. A very simple syllogism has therefore been formed for him: *We have no idea which is not a copy of some impression; we have no impression of power; we therefore have no idea of power.* The major proposition of this syllogism is unquestionably maintained by him: and to those, who know nothing more of Mr. Hume's doctrine, than that he held that proposition, and had also some peculiar opinions on the subject of power, the remaining propositions of the syllogism may be allowed to occur, as a very natural inference. But, when the mind has not been prepossessed by such an inference, it seems scarcely possible to read the Essays on the subject, without immediately perceiving, that the minor and the conclusion should be reversed. The syllogism, which is truly involved in Mr. Hume's reasoning, is the following: *We have no idea which is not a copy of some impression; but we have an idea of power; there must therefore be some impression, from which that idea*

idea is derived. The major proposition, which is drawn from too narrow an induction, is obviously false: but the mode, in which it has rendered his subsequent reasoning inaccurate, is very different from what has been supposed. It has not led him to deny the idea of power; but it has led him, from the necessity of finding its corresponding impression, to satisfy himself with a very erroneous theory of the idea, and to imagine that he had discovered its real prototype, where, but for the want of better resemblance, he would not have imagined that he had discovered the smallest similarity.

'In his Essays on the subject, Mr. Hume states first his "sceptical doubts," in which he establishes the impossibility of *perceiving* or *inferring* any necessary connection in the parts of a sequence, an impossibility which *seems* to render power a word without meaning. He then states his "sceptical solution of these doubts," in which he argues, that power *is not* a word without meaning, since we have an impression, from which it may be supposed to be copied, in the feeling of a customary connection of ideas, by which, after the experience of the sequence of two objects, the mind passes readily from the idea of one object to the idea of the other. That *the sceptical solution* which asserts the *actual existence* of the idea of power is, by being the subject of a new section, separated from *the sceptical doubts*, which assert the *seeming non-existence* of the idea of power, cannot surely disqualify it from being considered as a part of the theory, which is composed of both; and indeed, in the single section "of the idea of necessary connection," they are recapitulated, in one continuous argument. Yet, by an oversight that is altogether unaccountable, Dr. Reid, and the other writers who have considered Mr. Hume's theory, neglect the solution of the doubts, as if it formed no part of the theory, and thus gain an easy triumph over a scepticism, which its author himself had been the first to overthrow.

'It is surely no very uncommon mode of analytic disquisition, to proceed, step by step, in the search of a particular idea; to remark at intervals, that there as yet *seems* to be no such idea, but that in our remaining progress we shall perhaps discover it; and afterwards to conclude with remarking, that we have now discovered the idea which we sought: yet, in all such cases, if a part of the analysis were considered alone, the indisputable inference would be, that the existence of the idea was denied by the very sceptical inquirer. The mode of investigation described is exactly that, which Mr. Hume has pursued. He first seeks the source of the idea of necessary connexion, in single instances of sequence: but in these he observes only one event preceding another, without being able to perceive any circumstance, from which he can *infer* similarity of their future successions. Such are the *sceptical doubts* that arise at one stage of the inquiry. "All events seem entirely loose and separate. One event follows another; but we never can observe any tye between them. They seem *conjoined*, but never *connected*. And as we can have no idea of any thing, which never appeared to our outward sense or inward sentiment, the necessary conclusion *seems* to be, that we have no idea of connexion or power at all, and that these words are absolutely without any meaning, when employed either in philosophical reasonings, or common life.

life. BUT THERE STILL REMAINS ONE METHOD OF AVOIDING THIS CONCLUSION, AND ONE SOURCE WHICH WE HAVE NOT YET EXAMINED. When any natural object or event is presented, it is impossible for us by any sagacity or penetration, to discover, or even conjecture, without experience, what event will result from it, or to carry our foresight beyond that object, which is immediately present to the memory and senses. Even after one instance or experiment, where we have observed a particular event to follow upon another, we are not entitled to form a general rule, or foretel what will happen in like cases; it being justly esteemed an unpardonable temerity to judge of the whole course of nature from one single experiment, however accurate or certain. *But when one particular species of event has always, in all instances, been conjoined with another, we make no longer any scruple of foretelling one upon the appearance of the other, and of employing that reasoning, which can alone assure us of any matter of fact or existence. We then call the one object,* CAUSE; *the other,* EFFECT. WE SUPPOSE, THAT THERE IS SOME CONNEXION BETWEEN THEM; SOME POWER IN THE ONE, BY WHICH IT INFALLIBLY PRODUCES THE OTHER, AND OPERATES WITH THE GREATEST CERTAINTY AND STRONGEST NECESSITY. It appears, then, that THIS IDEA OF A NECESSARY CONNEXION AMONG EVENTS arises from a number of similar instances, which occur, of the constant conjunction of these events." He who thus endeavours to shew, *how the idea of necessary connexion arises,* is asserted and believed to deny, *that we have any idea, which can thus arise.* He proceeds to point out more particularly the original *impression,* in that connexion of the ideas of objects which he supposes to be felt by the mind, after experience of their sequence, and remarks, in a passage already quoted: "This connexion therefore which we feel in the mind, this customary transition of the imagination from one object to its usual attendant, is the sentiment or impression FROM WHICH WE FORM THE IDEA OF POWER OR NECESSARY CONNEXION." If it be still requisite, to produce further evidence of his acknowledgment of the idea of power, as an affection of the mind which has actual existence, it may be found in the short summary of the whole doctrine, with which he concludes the Essay. "To recapitulate, therefore, the reasonings of this section: every idea is copied from some preceding impression or sentiment; and where we cannot find any impression, we may be certain that there is no idea. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea, of power or necessary connexion. But when many uniform instances appear, and the same object is always followed by the same event; WE THEN BEGIN TO ENTERTAIN THE NOTION OF CAUSE AND CONNEXION. We then *feel* a new sentiment or impression, to-wit, a customary connexion in the thought or imagination between one object and its usual attendant; AND THIS SENTIMENT IS THE ORIGINAL OF THAT IDEA WHICH WE SEEK FOR." The whole argument is nothing more, than an expansion of that syllogism, which was formerly proposed, as the key to all Mr. Hume's speculations on the subject: *We have no idea which is not a copy of some impression; we have an idea of power; there is therefore an impression of it, to be somewhere found.*'

The

The remarks on the arguments urged by Dr. Reid against Hume are made with great acuteness. A few such specimens of examination would teach controvertists a better "*logic and critic*," than they usually employ.

That atheism can derive no support from Hume's theory of causation, is thus shewn in the concluding paragraph:

'When we examine the theories of atheism, which have been given to the world, and which have produced any impression on the weak and unfortunate minds that have been subject to their influence, we find many, which are founded on narrow views of the universe, —on an unwillingness to discover in it marks of creative design and goodness,—and even on the very *excess*, if it may be so termed, *of the belief of causation*, which, supposing the particles of matter to possess within themselves a principle of mysterious agency, that connects them with each other in all their various changes, and operates, in this connection, by eternal necessity, seems to allow no Deity, unless perhaps the god of Epicurus. Theories of all these kinds we discover; but we find none which are founded on any general disbelief, that forbids us to expect warmth from fire, and satiety from food. Even he, who professes to discover no traces of the designs of a Creator, is himself a designer every moment; and little reason is there, therefore, to fear the atheistic effects of any doctrine, *which does not prevent us, if the theological argument be well stated, from having as much belief in the existence of God, as we have in our own continued existence, or in the existence of the friend who is sitting beside us, or in the warmth of fire, and the coldness of snow.*

'The suspicion, attached to this doctrine of Mr. Hume, must have arisen from the general character of his writings, not from attention to this single part of them; for, as all are able to catch a general character, and few are able to weigh and appreciate the works from which that character has arisen, there are many who hate and dread a name, without knowing, for what particular circumstances the name should be dreaded. The just and beautiful analysis, which reduces our expectation of similarity in the future trains of events to intuition, we may therefore safely adopt, without any fear of losing a single argument for the existence of God;—till it be shewn, that physical demonstration itself is not dependant on an instinctive principle, and that, hence, if the belief of power had depended, not on instinct, but on reason, it would have rested on a principle of surer evidence.'

We shall not farther detain the reader by any remarks of our own. We have observed that Dr. B.'s tract is written with great acuteness and depth of remark, and this the extracts abundantly prove. Some passages are beautiful both in expression and sentiment: but, in the structure of sentences, we occasionally discerned and lamented a small mixture of perplexity and involution. Several pamphlets on this subject respecting Mr. Leslie's appointment remain for examination.

Art. VI. Dr. Thomson's *System of Chemistry*.

[*Article concluded from our last Number, p.* 408.]

A very important class of chemical substances, the *Acids*, occupies Dr. Thomson's attention at the commencement of Vol. II. They are divided under three heads, viz.; such as are products of combustion, supporters of combustion, or themselves combustible. We admit that there may be some foundation for this division; yet it is impossible to carry it strictly into effect; and it is obvious not only that it is hypothetical, but that it depends on the peculiar hypothesis of the author. The acids belonging to the first class are said to possess the following properties;

'1. They may be formed by combustion. Of course their base is a combustible substance.

'2. They are incombustible.

'3. They cannot be decomposed by the action of the most violent heat which can be applied.

'4. They are all decomposible by the joint action of a combustible body and caloric.

'5. Oxygen is an essential ingredient in all of them. To them, therefore, the theory of Lavoisier applies with precision.'

It appears, however, on an inspection of their names, that of the seven acids which compose this class, two cannot be formed by combustion, are not decomposible by the joint action of a combustible body and caloric, and have never yet been proved to contain oxygen. To the other five, we believe, the characters apply with accuracy.—A detailed account of these seven acids is given in as many separate sections; and we regret that our limits will not permit us to accompany the author more minutely through them: but the length, to which this article must necessarily be protracted, will oblige us to pass over this part of the work, which is in course principally occupied by a detail of facts, after having highly commended its accuracy and perspicuity.

The second class of acids, called acid supporters, are characterized by these properties:—

'1. They cannot be produced by combustion. Hence their base is either a simple incombustible or a metallic oxide.

'2. They are capable of supporting combustion. Hence they readily acidify the combustible bases, and convert most of the metals into oxides.

'3. They are decomposed by exposure to a high temperature; their oxygen in that case making its escape in the state of gas.'

The acids included under this head are the nitric, the oxymuriatic, the hyperoxymuriatic, and the five metallic acids.

This

This list will probably be regarded as somewhat ill-assorted, and we find the author anticipating critiques by the following concessions:

'The only acids which possess these properties in perfection are those which have the simple incombustibles and arsenic for their bases; but from analogy I refer the whole of the metallic acids to this head. None of them can be produced by combustion; and as they contain a maximum of oxygen, they are of course incombustible: they cannot therefore be referred to any of the other two classes.'

As we have already witnessed so much inconsistency in these volumes, we are not surprized at this kind of acknowlegement.

We now arrive at the combustible acids. Their specific properties are given at some length, and they are subdivided into four orders; the first three founded on their tendency to crystalize and volatilize; the 4th contains three acids which seem to possess no properties in common with the rest, and are classed together under the title of *anomalous*. This, it must be confessed, is not altogether a scientific procedure: but, on the whole, we are less inclined to censure this method of renouncing arrangement, than the attempt to class substances so unnaturally as has occasionally been done in this system. We are indeed disposed to wish that the author had considerably increased his list of anomalous acids, and had even introduced a similar class into the other parts of his work. The three anomalous acids are the Gallic, the Prussic, and the sulphurated hydrogen. Dr. T.'s account of the Prussic acid forms an interesting and well-written article; and the experiments of Scheele, Morveau, and Berthollet, which led to the discovery of this peculiar substance, and made us acquainted with its properties and composition, are stated with that perspicuity and elegance of which we have met with so many examples in the perusal of these volumes. We are, however, induced to dissent from Dr. Thomson's conclusion respecting this substance, that it contains no oxygen, since it appears to be generally agreed that carbon enters into its composition; and from the period at which the experiments were performed, we may infer that the carbon detected by Berthollet was in the state of the black oxid.

In treating of the last class of primary compounds, viz. the compound combustibles, the author informs us that—

'They are a very numerous class of bodies, comprehending the greater number of animal and vegetable substances, and of the products obtained from these substances. But the present state of chemistry does not permit us to take the term in that comprehensive sense:

sense: the investigation of vegetable and animal bodies is too incomplete; their properties are too imperfectly known to allow us to introduce them into the first principles of the science; and the utility of the greater number of them as chemical instruments is too inconsiderable to warrant any such introduction, even if their properties were completely investigated. For these reasons, it will be proper to treat in this chapter of those compound combustibles only which are employed in chemistry as instruments of investigation, reserving the remainder for the second part of this work.'

Of the plan thus announced, we must express our decided disapprobation; and we believe that all our readers will agree with us in thinking that the circumstances, alleged by Dr. Thomson, afford no real foundation for excluding them from their proper situation in this part of the work. We admit that they are true, to a certain extent, in the chemistry of both animal and vegetable substances: but how totally subversive of all arrangement must such a principle be found, if carried through the whole of the system!

A short chapter, containing general remarks on the primary compounds, betrays the same tendency to premature generalization, which we have already had occasion to lament in other parts. After having discarded from his discordant class of primary compounds, such bodies as are not yet known to be compounds, Dr. T. arranges the remainder under two heads; viz. such as contain oxygen, and such as are destitute of it. The latter class consists of two substances only, ammoniac and prussic acid; respecting which we meet with a piece of information entirely new to us; viz. that 'they resemble each other in many of their properties;' and we are sorry that these points of resemblance are not stated. The primary compounds containing oxygen are divided, according to the author's favourite hypothesis, into supporters, products, and combustibles. The combustibles consist of the oxids of carbon, the combustible acids, and the compound combustibles; and he remarks that, except the oxids of carbon, they all contain three ingredients. In order, however, to substantiate this opinion, he is obliged to discard the oxids of sulphur and phosphorus, (which unfortunately happen to contain only two ingredients,) on the principle that we are not yet sufficiently acquainted with their nature. We did not observe such scrupulosity respecting these bodies, when they were introduced to our notice in the former part of the work.

Our attention is now called to the extensive and heterogeneous class of secondary compounds; substances, according to the definition already given of them, 'formed by the combination of two or more compound bodies with each other.' They are divided into five classes:

'1. Com-

'1. Combinations of earths with each other, and with metallic oxides.

'2. Combinations of earths with alkalies.

'3. Combinations of acids with alkalies, earths, and metallic oxides.

'4. Combinations of sulphureted hydrogen with alkalies, earths, and metallic oxides.

'5. Combinations of oils with alkalies, earths, and metallic oxides.'

Now it appears that some of the bodies placed in every one of these classes do not fall under the definition; and in two instances out of five, none of those which are enumerated coincide with it. The 1st class consists either of the combination of two simple bodies, or of a simple body and a compound, and are therefore wholly excluded from the rank of secondary compounds. The 2d class is formed entirely of combinations of a fixed alkali and an earth, i. e. of two simple bodies, and are consequently all primary compounds. The 3d, 4th, and 5th classes are mixed; some of the bodies contained in them are strictly secondary compounds according to the definition, but a considerable number are formed by the union of a compound with a simple body, and therefore have no just title to be placed in this division.—A part of this inconsistency might be removed by an alteration in the definition of secondary compounds, making them to consist of bodies formed either by the union of two or more compound bodies, or of a simple body with a compound. We are also not unmindful that Doctor Thomson includes the fixed alkalies and the earths among the compounds, but we protest against this as an unwarrantable liberty. We shall dwell no longer on points which may, in some respects, be considered as verbal controversy.

Much valuable information occurs in the first chapter, on the combinations of earths; divided into two sections, on earthy combinations in general, and on stoneware. The first of these sctions is, however, according to the plan which we have before had occasion to censure, rendered extremely imperfect, in consequence of the author having referred to the second part of his work, the consideration of many of the articles which properly belong to this place. His principal inducement for adopting this arrangement is, that 'we are not able to form artificially compounds similar to those which exist ready formed in the earth:' but we may ask whether we are able to form any one of the earths or the fixed alkalies, bodies which he considers as compounds, and has placed in the first part of the system?

The salts, which form the 3d class of secondary compounds, and which amount at present to about 2000, may be properly separated into two classes; 1st, the earthy and alkaline, and 2d, the metallic, or, as they are here called, the metalline. This division is not only convenient, but natural; since the 1st class receive their characters principally from the acid which they contain, while the metallic are more influenced by the nature of their base. We cannot altogether approve the division of the alkaline and earthy salts into cumbustible and incombustible; it is a mere artificial and hypothetical distribution, and will in some instances be found incapable of being carried strictly into effect.—The metallic salts are divided into five orders; detonating, incombustible, combustible, metallic, and triple. It may be objected against this arrangement, that it proceeds on two distinct principles or properties, which must interfere with each other; for it is obvious that all the metallic and triple salts must be either combustible or incombustible.—With respect to the detail of this part of the work, which occupies above 400 pages, we find much to praise. It is a part of a system of chemistry which, from the nature of the subject, is little interesting in the perusal, but it presents an ample and correct repository of facts, collected with assiduity, selected with judgment, and stated with perspicuity.—The 4th class of secondary compounds, the hydrosulphurets, though perhaps somewhat misplaced, is treated in a very able manner; the detail of the discoveries of Kirwan and Berthollet is peculiarly interesting, and sets in a clear point of view one of the most abstruse parts of modern chemistry. The account of the secondary compounds concludes, as usual, with a chapter of general remarks; in which, as usual also, we have to lament a premature attempt at philosophizing, and at drawing general conclusions from insufficient premises. Dr. T. begins by observing that 'few of the secondary compounds have that activity, that violent action, which distinguishes the primary compounds. In this respect they bear a strong resemblance to simple bodies.' In proof of this position, he adduces the case of sulphur, a simple body, possessing little action on other bodies; when formed, however, into a primary compound, by an union of oxygen, it composes one of our most active reagents, viz. sulphuric acid, which is again rendered mild when converted into a secondary compound by the addition of potash. In this example, the remark holds true, provided that we admit potash to be a compound: but, even conceding this point, we believe that the Doctor's rule will be found to be one of those to which the exceptions are more numerous than the

cases

cases of coincidence. Are phosphorus, hydrogen, and muriatic acid, inert substances? are, on the other hand, the earths, which the author places among the compounds, the oxids of carbon, water, and the compound combustibles, substances peculiarly violent in their action; and, to conclude the series, are not some of the salts among the most violent and unmanageable bodies which the art of chemistry possesses?

Dr. T. remarks in the second place, that 'several of the simple bodies exist commonly in the state of gas: this is the case also with the primary compounds; but no gaseous body is found among the secondary compounds.' With respect to the first of these propositions, we may observe that no body can exist in the gaseous state un il it becomes united to caloric, and therefore ceases to be a simple substance: but, waiving this objection, we must assure our readers, in opposition to the assertion of the author, that out of the twenty-nine simple confineable bodies, there are only four, viz. oxygen, hydrogen, azot, and muriatic acid, to which the remark can possibly apply. In the same manner, are we obliged to controvert Dr. T.'s position respecting the primary compounds; for we apprehend that it will be found, on inspection, that of about sixty bodies which enter into this class, not more than eight can be considered as possessing the properties which he has attributed to them. His position that 'no gaseous body is found among the secondary compounds,' we believe, is also incorrect. Several of the gases, which are primary compounds, are capable of holding in solution a portion of other primary compounds; for, not to insist on the water which all of them have the power of retaining, ether is certainly soluble in the nitric oxid; and we are strongly inclined to think that some of the gaseous hydrosulphurets, and the olefient gas of the Dutch chemists, will fall under this description.

Dr. Thomson, having now taken a survey of the large collection of facts which constitute the basis of chemical knowlege, properly proceeds to consider what may be called the philosophy of the science; or that part of it which consists in investigating the general laws by which the whole of the phænomena are regulated. He observes that little success has hitherto followed attempts of this kind; and he attributes the failure to the 'unaccountable negligence of the greater number of chemists,' whose attention has, he thinks, been too much absorbed in ascertaining particular facts, instead of being directed to the deduction of general laws. We cannot agree with him in the propriety of this censure; the knowlege of facts (the only foundation on which our knowlege of principles can be erected) is still very imperfect, and requires the assist-

ance and co-operation of all those who are interested in the advancement of chemical science. It is a dangerous procedure to encourage the formation of theory, at the expense of the search after facts.

The author commences his researches into the general principles of chemistry by some remarks on attraction. Having enumerated several of its more obvious properties, he divides it into two kinds; that which acts at sensible distances, and that which acts at insensible distances. Attraction is a power which affects every body in nature; therefore that mode of it, which acts at sensible distances, must be always operating in an infinite number of cases: but Dr. T. thinks that they may be all reduced to three species, viz. the attractions of gravitation, of electricity, and of magnetism. The first of these is a constant force, while the obvious external circumstances remain the same: but the latter differ in their intensity, while the distance, the mass, &c. remain unaltered. It may therefore be presumed that the first is a quality inherent in bodies; while the latter depend on some distinct fluid, which may be accumulated or diminished according to its own peculiar laws. —To the attraction which acts at insensible distances, the Dr. appropriates the title of affinity; and he divides it into homogeneous and heterogeneous, according to the nature of the particles on which it acts; the first of these being what is usually called cohesion, and the latter chemical affinity. This arrangement and nomenclature we deem highly objectionable; as placing in the same class two kinds of powers which have little in common, and extending to them the same title of affinity, a name which had by previous writers been appropriated almost solely to chemical attraction. Without pretending to determine exactly what relation subsists between the effects of gravity and those of cohesion, we think that it is obvious that they much more resemble each other than the phænomena of cohesion and chemical affinity. This new application of the word affinity is therefore not only in itself objectionable, but it tends to create a confusion in terms which is much to be deprecated. Somewhat of this kind we can observe in Dr. Thomson's own works while discussing this very point; and we much suspect that, in the employment of the word affinity, he has not always remained steady to his own definition.

After this distribution of the subject, we proceed to some remarks on the nature of chemical affinity. Besides its more specific and generally acknowleged properties of uniting together heterogeneous particles, and separating them by the intervention of particles of another species, we are informed that, like sensible attraction, it is affected by the mass and the distance

tance of the attracting body. The experiments of Berthollet seem to demonstrate the truth of the first part of the position: but, with respect to the second, we have nothing on which to rest except the conjectures of the present author; which are so far from being convincing, that we can scarcely admit them to be plausible. It is by no means proved that chemical attraction can in any respect be exercised, except when the particles are in actual contact; and certainly all chemical affinity appears to cease as soon as the distance becomes sensible. Viewing the subject in this light, we can by no means acquiesce in Dr. T.'s conclusion, that 'affinity' (by which, from the context, we are inclined to think he means chemical affinity only) 'agrees with sensible attraction in every point which it has been hitherto possible to determine.' We must remind our readers that, under 'sensible attraction,' Dr. Thomson includes electricity and magnetism, as well as gravitation: but possibly he may have, in this instance also, forgotten his own definition, and may not intend to assert that the mode of operation of chemical affinity is precisely similar to that of electricity and magnetism.—The speculations which follow, on the cause of the variety in the intensities of different chemical affinities, are very crude and unsatisfactory; and we think that they do not tend to confirm the conclusion to which they are designed to lead us, that gravitation and chemical affinity are only different modes of the same power, or 'the same force inherent in the atoms of matter, modified merely by the number and situation of the attractive atoms.'

Dr. T. next considers heterogeneous affinity, or what has been by preceding writers exclusively styled chemical affinity. It is in fact chemistry properly so called; for, though we admit that cohesion materially influences chemical operations, the same may be said of gravitation, the effects of pressure, and other purely mechanical operations. The author enters on his subject by an attempt to prove that a reciprocal affinity exists between all bodies, though in many cases this affinity is not apparent, because the cohesive force may be greater than the force of affinity. He illustrates this position by shewing that substances, which, in their usual state, do not exhibit the least tendency to unite, may under particular circumstances be made to combine with each other. Thus oil and water seem entirely void of affinity for each other, but, by the interposition of an alkali, the oil becomes readily miscible with water: 'a proof,' adds Dr. Thomson, 'that there does exist an affinity between oil and water, though not strong enough to produce combination.' We cannot, in any degree, give our assent to this conclusion; and we apprehend that, in forming it, the

author has overlooked one of the fundamental principles of chemistry,—a principle which, perhaps, more remarkably than any other, distinguishes it from all other modes of action, viz. that the compound formed by the chemical union of two bodies possesses entirely new properties, different from or contrary to those that are exhibited by either of the component parts.—If we admit Dr. Thomson's principles to their full extent, it must irresistibly follow from them that no such bodies as secondary compounds can exist. The only idea that we can entertain of their nature, as distinct from primary compounds, is that, when a body C, composed of two bodies A and B, unites with F, composed of two bodies D and E; the bodies C and F unite together in consequence of a set of new properties which they have acquired, different from those possessed by A, B, D, and E in their separate state; and it is solely in consequence of these newly acquired properties, that the combination can be effected. In the case which the author has adduced, it is not a particle of oil, a particle of alkali, and a particle of water, which unite together, but a particle of water and a particle of soap; which last is a body possessed of new properties, formed by a chemical combination between the oil and the alkali.

In the third section, we have an account of the experiments that have been made 'to determine the strength of every affinity in numbers;' a problem unquestionably of the highest importance to chemical science. Among the numerous attempts to resolve it, those of Guyton and Berthollet are, in the opinion of Dr. Thomson, most intitled to our consideration. The first of these philosophers supposed that the forces of affinity between two bodies might be measured by ascertaining the degree of their adhesion; and with this view he performed a number of experiments, by applying cylinders of the different metals to the surface of mercury, and determining what force was requisite to separate them. The result of the experiments was that the metals, when placed according to the force of their adhesion to mercury, exactly followed the order of their affinity for this body; and it was thence concluded that the weights, necessary to separate this metal from mercury, would express the strength of their affinity for it. Dr. Thomson farther infers from these experiments, that 'affinity is attraction, and the same species of attraction with adhesion, and that therefore, if the one be reducible to gravitation, so must the other.' We cannot, however, perfectly coincide with these views. Though in the case of mercury, the metals seemed to adhere to it in proportion to their chemical affinity, yet, in the other instance quoted from Guyton, and indeed that which

formed

formed the basis of his experiments, glass was found to adhere more strongly to water, a body on which it has no action, than to a solution of potash; and although we may not imagine that the facility with which bodies act on each other is any measure of their affinity, yet it would be at variance with all our ideas on the subject to suppose that a body can have a stronger affinity for one on which it has no action, than for one in which an effect, however slight, is produced. We are inclined to conjecture that, in the experiments of Guyton, a degree of amalgamation took place between the mercury and the metals with which it was in contact; which effect would probably be in proportion to the order of affinity, and, according to its extent, might tend to increase the difficulty of separating the metals.

The method adopted by Berthollet, for determining the strength of chemical attractions, depends on an hypothetical principle proposed by him, that the affinities of bodies vary with their mass. Hence he supposes that, when several bodies of different masses exert the same affinity, the absolute affinity of each body must be inversely as its mass. The method of ascertaining the force of affinity on this principle would be easy, were the principle itself established: but, for this purpose, we can only have recourse to experiment. By putting the hypothesis to this test, it appears that, with respect to the neutral salts, the affinities would follow exactly the reverse of the order pointed out by Bergman; an order which depends on the relative facility with which they decompose each other. It is certainly not self-evident, that the order of affinity must follow the order of decomposition: but it undoubtedly is the most natural idea, and we must admit with much caution any hypothesis which directly controverts this opinion. On the whole, notwithstanding the ingenuity which has been exercised on this topic, we confess that little knowlege appears to us to be obtained respecting it; a circumstance which we are inclined to attribute, in some measure at least, to a degree of ambiguity in the terms employed. The facility with which bodies act on each other, the difficulty of separating them when united, the quantity of a substance with which a body can combine, and the proportion in which substances can saturate each other, though all of them obviously depending on different principles, have been in succession the objects proposed in the solution of this problem. Dr. Thomson's peculiar nomenclature has tended to increase this confusion; for through the whole of this chapter it is uncertain whether he uses the word *affinity* in the restricted sense generally employed by other chemists, or according to the meaning of his

own definition; we apprehend that his practice in this respect has not been uniform.

Dr. T.'s chapter on heterogeneous affinity has not equalled our expectations; indeed, we regard it as one of the most defective parts of the whole, and as giving very little insight into the subject which it was intended to illustrate. We apprehend that this deficiency has arisen, in a considerable degree, from the attempt to explain chemical action on the principles of mechanical philosophy: a procedure which is carried to such an extent, that we do not meet with any distinction between these two modes of action; nor any directions which may enable us to fix the limits between them, or determine to which species any particular fact or class of facts ought to be referred.

We are now arrived at the conclusion of the first grand division of Dr. Thomson's work: but, notwithstanding the extensive career which we have performed, there still remain to be considered above 1000 closely printed pages, full of important matter. This latter part, however, which is intitled a chemical examination of nature, appears to us altogether an excrescence, not necessarily connected with the general system; and, like other excrescences, detrimental to it, by abstracting and appropriating to its own use much that ought to have contributed to the nourishment of the main body. After having removed from this second part, the information which ought to have been placed under its appropriate heads in the first part, we have left a large collection of treatises on different subjects in natural history, interesting indeed and well written, but certainly misplaced in a system of chemistry. On this account, we shall deem ourselves justified in passing over, without farther notice, the remainder of these volumes: a proceeding to which we are also influenced by the consideration that our readers must, by this time, have formed a tolerably accurate idea of at least our opinion of the merits of Dr. Thomson's publication.

As we have so fully stated our judgment on the different parts of this system, while they successively passed under our review, little remains to be added either of commendation or of censure; and we have already declared that we consider Dr. Thomson's production as by far the most valuable system of chemistry that has appeared, either in our own or any other language. It does not derive its superiority, however, from the sources on which the author himself is inclined to rest its merits. It does not excel similar productions in consequence of the superior justness and profundity of the general views, of address in the deduction of principles, or of skill in ar-

rangement, but on account of accuracy in the narration of facts, candor in the statement of opinions, judgment in the selection of authorities, and assiduity in the search after information. The author particularly excels in the historical details which are occasionally introduced; and the scrupulous attention which he has paid to the claims of different chemists, with regard to the priority of discovery, demands the highest praise, and calls on us equally to admire the extent of his knowlege and the impartiality of his judgment. His style is completely adapted to his subject, eminently perspicuous and unadorned.

We felt disappointed at not meeting with more practical directions for the management of experiments; and the account of apparatus is not sufficiently ample: for instance, scarcely any thing is said about the composition of lutes, or the construction of furnaces. A deficiency of a more serious nature is to be remarked with respect to the index, which is much too concise, and in some cases incorrect. We have before noticed, with approbation, the Doctor's method of referring to his authorities at the bottom of the page; and he has done so much in this way, that we regret that he has not performed it more accurately. In a future edition, we hope, both the references and the index will undergo a thorough revisal.

If we have appeared too minute or too severe in our criticisms, (which, nevertheless, as before stated, we have very greatly abridged,) our conduct must be attributed to our earnest wish that a work, which we consider as possessed of such decided merit, and which must, in our opinion, supersede all similar attempts, may be rendered as perfect as circumstances will permit. Notwithstanding the little respect with which critics by profession are treated in the preface, we have formed too high an opinion of Dr. Thomson's candor and judgment, to suspect that he can be unwilling to receive information, from whatever quarter it may be offered.

Bos.

Art. VII. *The History of Athens*, including a Commentary on the Principles, Policy, and Practice of Republican Government; and on the Causes of Elevation and of Decline, which operate in every free and commercial State. By Sir William Young, Bart., F. R. S. The 3d Edition corrected and enlarged. 8vo. pp. 475. 10s. Boards. Robson, &c.

From the former impressions of the work before us, the public know that it is less a history than a comment, and that the facts are merely stated in order to deduce from them the lessons which the author conceives they were intended to teach. The models which he seems to have had in view, without closely

imitating

imitating them, have evidently been, the *Considerations sur les Causes de la Grandeur des Romains, et de leur Décadence,* and the *Discorse sopra la prima Deca di T. Livio.* The distance at which the present performance stands from these immortal productions, we shall not endeavour to ascertain; contenting ourselves with remarking that it falls short of them rather in regard to style and composition, than in the ingenuity of its reflections and the solidity of its observations. Scholars will be pleased with finding that the little of narrative which it contains does not exceed the extent of antient authorities; as well as with the select extracts which are inserted in it from those venerable sources, with which it is apparent that Sir William's acquaintance is intimate and extensive. Whatever amelioration the language and phraseology may have undergone in this edition, we are sorry to be obliged to state that we cannot very materially qualify the animadversions which it drew from us on its preceding appearances *.

As our readers will find the author's own account of the original design and progress of the work to be correct, we shall insert it here:

'Thirty years, (says he,) have now passed, since, under the conviction that human nature is not to be known unless traced and studied throughout an entire course, I took the "History of Athens" for my *text*, and began the following Treatise, with a design "from the annals of men and things to extract the spirit of character and event; with the narrative to interweave the moral, and in the history enfolding its comment, to render each political lesson explicit and applicable."

'In the choice of subject-matter, I was in the first instance directed by an observation that the History of Athens had in each previous instance been implicated in that of Greece; and that a distinct and separate account of that most distinguished republic of antiquity had by no historian been treated of at large.

'But I had yet other and weightier motives of preference.

'The excellent comment of Machiavel on the first Decad of Livy seems to have been particularly suited to the instructing those of the age and country in which he lived; disturbed in each petty commonwealth by wars with the neighbouring cities, by intestine factions, and by contests for liberty and power.

'The treatise of Montesquieu on the greatness and decline of the Roman empire, was founded on a subject which might have supplied a forcible lesson to the kingdom, and at the time in which he wrote. That author, in another, and greater work, remarking on a passage of Xenophon relative to the naval power of the Athenians says, "one would imagine almost that Xenophon was speaking with allusion to England."

'I seem therefore but to pursue the idea of Montesquieu, when I investigate the History of the Great Grecian Republic; assuming

* See M. R. Vol. lvi p. 418, and Vol. lxxvi. p. 457.

that

that "its arts, its sciences, its liberty, its commerce, its colonies, and its empire of the seas, render the subject *peculiarly our own.*"

'The struggles and intrigues of parties and of popular leadears; the alternate wisdom and caprice of the people; their ardent love of liberty and high pretensions to command, occasionally drooping in subserviency, and then again rousing from torpid acquiescence to new jealousies, new claims, and to the most vigilant and active exertion of rights and powers; the temporary vigour of a patriot administration, and the successive debility of government from a fluctuation of councils; the tendencies of the state to accession of empire, and the obstacles to continuance of foreign influence and distant dominion; the hasty increase of wealth and marine power from the sources of trade; and thereon trade introducing a spirit of dissipation and self-interest, to dissolve the very strength and prosperity which it gave birth to; private vices then carrying licentiousness into the state, and licentiousness begetting the treasons of party, and seditions of the people;—*all these*, and many other circumstances attendant on, or complicated with, the political career of a free government and maritime nation, are no where more forcibly exemplified than *in the History of Athens*.'—

'Addressing those who may be inclined to peruse what I have written on these subjects—I premise, that my work is no light effusion of mere leisure and literary amusement;—it hath engaged me in laborious studies; and in the intense application of whatever powers of inquiry and inference my mind hath at any time possessed:—it hath engrossed many hours of the best of my days; and, having first occupied my thoughts and pen in the outset and prime of life,—finally in this edition, it is the result of my mature judgment, exercised in a patient and impartial reconsideration of all that I have read, of all that I have observed, and of all that I have heretofore thought, "on many subjects of the highest interest and concern in civil society."

'Not presumptuously seeking a comparison with the philosophical historian of *the rise and fall of Rome*,—I yet venture to adopt his petition prefixed to the "Spirit of Laws," and request my reader *de ne pas juger par la lecture d'un moment, d'un travail de vingt années.*"

The author justly observes that, though the history of an heroic age, submitted to one that is enlightened, be not that which *teaches philosophy by example*, it is nevertheless not only very curious, but equally instructive; since it informs us what are the ruling passions, persuits, habits, and manners of men in that stage of society;—and that, if not practically, it is theoretically beneficial, and supplies us with a precious leaf on the subject of human nature. In this respect, he says, 'the memoirs of chivalry, or stories of more ancient heorism, may not only delight, but inform. The age of gallant knighthood may perhaps be better understood from the poetical effusions of the Troubadours, than from a chapter of Mezeray; Woden and his followers may be better known from a Runic song, than from

from a monkish historian; and the spirit of the heroic times in Greece be more truly and forcibly displayed in the poems of Homer and of Apollonius, than in the preface of Thucydides.'

So far is the author from agreeing with Lord Bolingbroke, who preferred the subject of the last books of Livy to that of those which have been preserved, that he says he would not barter one page of the early accounts of Athens, or of Rome, for the most accurate information of all that Augustus ever did or thought.

Sir William ascribes the origin of patriotism, and its ardour at the first formation of society, to the vivid and pleasurable sensations which are called forth by the new and extensive relations in which man finds himself placed by the introduction of the social compact. As we do not assent to this hypothesis, and as it is not within our province to enter into a disquisition on it, we shall only state what at the instant occurs to us on the subject; namely, that this habit, and the feeling which is the foundation of it, are principally resolvable into benevolence, and a love of action.—The author coincides with those who contend for an analogy between the body politic, and the natural body; who believe that the former, like the latter, has its periods of infancy, youth, manhood, and old age. In the progress of well constituted governments, he thinks, there is an epoch in which the character of man is sufficiently developed and matured for conferring and enjoying all practical advantages in society, and yet exempt from the vices and corruptions which attend a more general and advanced intercourse; that this happens when the constitution and the arts of government have nearly reached perfection; and that, when this point is once gained, corruption and depravity very soon discover themselves.

As one of the sources of the superiority of every kind claimed by the people of Attica, Sir William properly assigns their derivation from a variety of tribes distinguished by different views, habits, and manners. Among its founders we are to reckon, he observes, the original Pelasgi, Thracians, Egyptians, and Carians. This cause of human improvement would furnish a very interesting and curious chapter in the history of man. In an extract which we have made from this volume, a resemblance between our country and Attica is mentioned; pursuing the same idea, we would ask, do not the nations also resemble each other in their motley origin; do not the modern Britons descend from the several stocks of the antient inhabitants of our island, from Saxons, Angles, Danes, and Normans; and may not this be

be one of the causes of the pre-eminence which we may perhaps be too forward to assert, but which certainly did once belong to us in a considerable degree?

With success, Sir William Young combats the notion of Meursius that the power of the Archons was as unlimited as that of the kings. The relation of Pausanias, and the facts stated by him, are decisive on this point.

Pisistratus here appears, as in truth he was, an able, wise, and beneficent ruler; just in his government, a patron of learning and of the liberal arts, and alloyed by no other fault than that of being an usurper. Solon admitted him to have been the best of kings; and antiquity allows him the merit of establishing the institutions of that great lawgiver, where they did not clash with his authority.

The instances, so frequent in antiquity, of most intimate friendship between aged persons and youth, which was productive of all the benefits resulting from tutorship and pupillage, without the restraints which clog that relation and render it less effectual in modern times,—and of which Solon and Pisistratus, Socrates and Alcibiades, and Dion and Plato furnish such illustrious examples,—are here shewn to have owed their origin to the influence of the institutions of Lycurgus, and are vindicated from the scandal that has been charged on them. We were rather surprized, however, to find that the author preferred the authority of Plato to that of Thucydides, in regard to the ages of Hippias and Hipparchus.

In these times, in which popular rights have been so much abused as to be almost held in aversion, or at least to be viewed with indifference by many who once respected them, it may be proper to submit to our readers the observations made by the author to obviate the objections of those who find fault with that part of Solon's constitution, which assigned to the assembly of the people the election to offices:

'Consider (he says) the democratic branch of government, well modified by cautionary combinations, duly curbed by law, accurately bounded by institutions, and well framed on its best principles, and well established on its happiest practice.

'With equality of power, as far as policy *should* concede, suppose equality of mind, as far as nature *will* admit, unassisted by other improvements, or advantages, than such as are open to a whole people. Every argument respecting their insufficiency will in such case fall to the ground; for these advantages are not less great than general. May not a constant attention to public affairs form the minds of many as of one, to a versatility and penetration fitted to all the varieties and difficulties of business? or, without being statesmen or generals, may not very many learn well to *judge of statesmen and generals?*—and this is all that is necessary whilst merit will

will have thus the means of forcing its way to office, through public notice and estimation ; and on such ought its sole claim to rest. But you intimate the subserviency of a popular audience to every fallacy of an artful orator ! and do you really then think, that an assembly daily accustomed to all the artifice and force of harangue, is to be classed with a modern crowd, opening wide their eyes, and mouths too, to the declaimer, as if ignorant by which sense to receive the novel taste of eloquence ? " But may not the plea lay to the passions ?" Yes ; to those of fame and public spirit ! to emotions of glory and patriotism. These, in a learned and free state (and a free state will be a learned one), are the only passions open to the orator. If he hath a hold on more partial interests and feelings, the people are no longer virtuous, and cannot long be free : — our present consideration is of a people virtuous as free.'—

' If a general is to be chosen, the people well know whether any one among them has often served in war, whether he has filled the gradations of command, and whether he has been brave, judicious, enterprising, and successful. If a judge is to be elected, the people know whether another has been an able and disinterested advocate ; has been candid when on the wrong side, and has been firm when on that of truth and justice. Is a quæstor, or officer of revenue to be appointed ? Integrity, attention and method, extend the character of another man from the smallest circle of his friends, to the conversations and to the confidence of the community at large. Having these inlets to a just estimation of characters, which no palace, I think, ever had, or ever can have, in equal degree ; it remains to consider the probable account to which they may be turned by popular assemblies '—

' Each citizen of a free republic may be said to hold rights, immunities, and powers, in an aggregate stock shared with his fellow-citizens, at large.

' His interest in these great concerns, which most engage the higher passions of men, and constitute the pride of life, cannot be taken separately, or distinct from the great mass of a public property therein : the whole together must be truly secured, and justly dispensed, or no one can be assured that he shall have his share.

' Each citizen then proceeds to choose administrators and guardians of this great deposit of public fortune ; under impressions that his own enjoyment, security, importance, and dignities make a part of it : he identifies what is of advantage to himself, with what is of use to the commonwealth, and thinks those men will best serve him, who best serve the state.

' Whenever the sentiment of a common cause is thus prevalent, no favour, prejudice, or intrigues can operate to great extent : the popular choice must and will fall on those who are esteemed to possess virtues and talents, suited to the public occasion which the people have in view.

' Resorting from speculation to example ;—what an immaculate series of splendid characters graced the Roman consulship from popular suffrage ! under similar modes of choice, what transcendant examples of wisdom, probity, and valour issued forth from Carthage ; nay, from every petty commonwealth in Sicilia and Apulia, from Drepanon

Drepanon to Metapontum! what characters signalized the elections throughout Greece! and, finally, what great, virtuous, and able men stept successively into the field of renown, during nearly a century, sent forth by the assemblies of Athens!

'Perhaps too the very exertions and consequent success of these generals and admirals of the people are to be placed to the like account of the constitution of government. Their power and command were the result of public estimation, and its duration depended thereon. They had thus the people to satisfy and conciliate, and often their period of office allowed but a short time to conciliate them. To gain the favour of their fellow citizens, they pres ed on each moment of their employ for new occasions of signalizing themselves, urged enterprise on enterprise, and the final result was conquest and dominion for their sovereigns, the republic.'

He then quotes the observation of Machiavelli, that Rome did not witness four instances of bad choise, in all the elections of Consuls and Tribunes which took place during several hundred years.

Sir William dwells with satisfaction, and makes very pertinent observations, on that portion of the history of Herodotus, which describes the very opposite parts acted by Artabazus and Mardonius in the Court of Persia.

The proceedings of the thirty tyrants, which with great propriety are detailed in the present edition, are copied from Xenophon and Lysias. The horrid relation engages particular attention in these times; since it impresses on us the melancholy conviction that the enormities, which recently stunned the feelings of the age, are not without their precedents among a people who were the boast of antiquity: and it inculcates equally on governors and governed the vast importance of guarding against those crises in which revolutions become inevitable.

Sir W. Young's criticism on the Anabasis, and his comparison between that exquisite narrative and the commentaries of Cæsar, are very elaborate and highly interesting. He concludes his volume by agitating the beaten question of the comparative merit of the two great orators of antiquity; a point on which no critic, whether antient or modern, has made a finer or more decisive observation than Fenelon: "The Greeks, (said that elegant genius.) listening to Demosthenes, cried out, *Allons, battons Philippe;* the Romans, after having heard an oration of Cicero, exclaimed, *le bel orateur!*"

Jo.

ART.

ART. VIII. *A Dissertation on the Mysteries of the Cabiri; or the great Gods of Phenicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete;* being an Attempt to deduce the several Orgies of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and Hecate, from an Union of the Rites commemorative of the Deluge with the Adoration of the Host of Heaven. By George Stanley Faber, A.M. Fellow of Lincoln College, Oxford. 2 Vols. 8vo. 16s. Boards. Rivingtons.

SOME writers seem to be of opinion that the quantum of public faith ought to be abridged; while others, under the persuasion that the people do not yet believe enough, labour hard to add a few articles more to the meagre stock of our credenda. Mr. Faber classes in one respect with the latter; we cannot, however, say that he requires us to believe only a *little more* than we did, for he has prepared such an enormous fresh dose to be swallowed, that, notwithstanding every endeavour to coax our faith to gulph it down, we could not prevent the effect of a complete nausea. We are surprized that it never occurred to this learned gentleman that he was proving *too much*, and that this operation bore a near resemblance to *proving nothing*. Had not his Dissertation been extended to so great a length, we should have been inclined to suppose that he only meant to *quiz* the two universities; and that he was no more serious, in trying to resolve every vestige of antient history and fable into the helio-arkite superstition, than Swift in attempting to prove the antiquity of the English language. We could wish, for the credit of Mr. F.'s judgment, that we could discover any traces of grave irony in this performance, that thus we might exonerate him from the charge of absurdly perverting his erudition;—a charge which we think every man in his senses must prefer against him, if it be concluded that he is in earnest. The critic cannot even say of him, as Cicero said of Plato, *Dum lego, assentior;* for the doctrine is so improbable in itself, and the mode of proof, by which he would establish it, is so very whimsical, that the farther we proceed the greater is our dissatisfaction.

The mythology of the Gentile world had no doubt a reference to certain historical events; and the chief objects of idolatrous worship were, as it is generally admitted, deified men: but there seems, in our judgment, little reason for supposing that all the mythological and historical details of antient nations relate merely to a few particular facts; and that all the personages, which figured as gods among the Gentiles, flourished at one particular period of the world. Yet Mr. Faber's hypothesis is built on this idea. He conjecures that the

'events alluded to in idolatrous tradition and worship are the destruction of the first race of mankind by the waters of the deluge, and the introduction of the Sabian superstition;' and he endeavours, in a long and laboured dissertation, to shew that 'the Mysteries of the Cabiri are in fact nothing more than a mythological account of the arkite festival united with the worship of the heavenly bodies, and that they will be found throughout to refer at once to the catastrophe of the Deluge, and to the impious rites of that Sabianism, which was united by Nimrod with the arkite superstition.'

Before Mr. Faber proceeds to his analysis of the history of the Cabiri, he assumes the following postulata:

'Allegory and personification were peculiarly agreeable to the genius of antiquity; and the simplicity of truth was perpetually sacrificed at the shrine of poetical decoration. 2. The obscurity necessarily attendant on allegorical personifications, was heightened by national vanity. 3. A considerable portion of ancient history has been handed down to us through the medium of the literature of Greece, and in its passage has received a very great degree of corruption. 4. As the Greeks have borrowed most of their sacred terms from the oriental dialect, so we find, that the names of their ancient kings and heroes are, for the most part, mere variations either of the word *Noah*, or of the titles of the solar deity.'

The latter part of this fourth postulatum is indeed the point to be proved: but, to put the matter beyond dispute, and to enable him to arrive triumphantly at his Q. E. D., he gives us a list of radicals, by which the name of every god or demi-god, king or hero, animal or monster, is to be traced to its etymological source: thus:

'Ain, *A fountain.*
Ag Og, Ac, Oc, Onc, Ong, *The Ocean.*
Al, El, *God, or the solar God.*
Ai, Aia, *A country.*
Aph, *Heat.*
Adar, contractedly Dar, *Illustrious.*
Ani, *A ship.*
Aran, *An Ark.*
Ar, Aur, Ur, Or, *Light.*
Ar, *A mountain.*
Arc, Arg, Org, Erech, Arech, *A long ship or ark.*
Ares, Eres, *The Sun.*
As, Ath, Ait, Es, *Fire.*
Bal, Bel, Bol, Baal, *Lord.*
Bu, Bo, Boi, Bo, *An ox.*
Car, Cur, Cor, Sar, Sir, *The Sun.*
Chan, Chon, Chen, *A Priest.*
Cal, Cul, Col, *Hollow, an epithet of the ark.*
Da, *The.*

Dac, Dag, *A fish.*
Du, Dus, Thu, Thus, *God.*
Ga, Gai, *Illustrious.*
Ham, Om, *Heat, Fire.*
Hipha, Siphina, Hiph, Siph, *A decked or covered ship.*
Luc, *The Sun.*
Ma, Mai, M, *Great.*
Menu, Manes, Menes, *Noah.*
Menah, Men, Monah, Mon, *Any thing Noetic, the Ark, the Moon.*
Nuh, Nuch, Nuach, Nus, Nau, *Noah.*
Ob, Op, Aub, *A serpent.*
On, Aun, *the Sun.*
Patar, Petar, *to dismiss, to open, to let out.*
Ph', P', Pu', *The.*
Phree, Phri, Phra, Pherah, *The Sun.*
Phi, *A mouth, an oracle.*
Phont, *A priest.*
S', *A common prefix to an aspirated vowel.*
San, Son, Azan, Azon, *The Sun.*
Tal, Ital, Aital, *the Sun.*
Theba, *An ark.*
Tin, Tinin, *A sea monster.*
Tit, *The diluvian chaos.*
Tor, *A bull.*
Yuneh, Yoneh, Juneh, Jonah, *A dove.*
Za, *Greatly.*'

It will be perceived by the sagacious reader, that in this table of radicals Mr. F. has spred a wide net, which no word can possibly escape, provided that a little etymological dexterity be employed in the use of it. By combinations of these radicals, a person could not only prove that most Grecian, Latin, Phenician, and Iliensian names carry in their very essence the traces of 'the helio-arkite superstition,' but that every appellation which was ever given, or will be given, to imaginary or real beings, must bear a reference to Noah and his ark. What could not be proved by appellatives from this curious operation? George, the name of our gracious sovereign, (God bless him!) derived from the radicals Ga-Org, will signify *illustrious ark;* and Charlotte, that of his amiable consort, derived from S' Arc-Luc, will mean *the ark of the Sun*, or, by transposition, *the sun of the ark*. The reader may smile at these drivations, but they are not less ludicrous than many which Mr. Faber has exhibited in the course of his dissertation. He is inclined to suppose that the Scottish isle of *Bute* was once the seat of the arkite superstition, because its name is derived from Bu-Do, *the divine heifer*, one of the most usual symbols of the ark; and that its sister island *Arran* witnessed also the rites formerly celebrated in honor of Aran, or *the ark*. The appellation of *nave* given

to the body of a church is a relic of the primitive arkite idolatry.

We are told that the Gods of Homer were the famous 'arkite ogdoad,' i. e. the eight persons preserved in the ark; and that the numeral *octo* or *ogdoes*, eight, is from *Oc-Toi*, the eight gods of the ocean, i. e. the eight persons included in the ark; and the latin word *Origo* is also supposed to come from Orech or Arech, *the ark*.

A floating island, (mentioned by Herodotus,) and a temple on which no rain was said to fall, (noticed by Polybius,) are both emblems, according to Mr. F., of the Noëtic ark. Astarte, or Venus, and Rhea, are personifications of the ark; and the constellations Aquarius and the great Fish denote the Deluge. Esculapius is the patriarch Noah, and *salus* (worshipped with him) is a personification of the ark:—Prometheus, the same with Atlas, is the helio-arkite Noah:—Dagon is a title of Noah:—Nebo, from Nah-Bo, is the tauric Noah:—Neptune is no other than Noah, the latin title being compounded of Nu-Heph-Tanin, *the Hippian fish-god Noah*, and his greek name, *Posidon*, from Bos-Adon, *the lordly bull:*—Juno is the dove of Noah; and the fabulous contest of Neptune and Juno, for the sovereignty of Argos, is the allegorical contest of the sea and the Noëtic dove for the possession of the ark:—Bacchus, and also the nurses of Bacchus, are *the hollow Noëtic ark:*—Orpheus, from Or-Phi, is *the oracular sun*, or Noah:—Hercules, from Arech-El, is the God of the ark:—the deliverance of Andromeda from the sea monster is only a corrupt tradition of the escape from the deluge:—Scylla is the ark, and Charybdis is the deluge:—the streams of Tartarus were the deluge, Styx is the deluge, and Phlegethon is Peleg-Eth-On, the ocean of *the solar Noah:*—Acheron, from Ac-Aron, is the ocean of the ark:—the ferryman Charon, from Car-On, is Noah:—the *Furies*, by the Greeks called Erinnes, from Aron-Nus, as well as the *Fates*, Parcæ, from P'Arca, signify the ark:—while Minos, Rhadamanthus, and Æacus, are the sons of the patriarch, and the Platonic Trinity was originally composed of these three arkite personages:—the transformation of Neptune into a horse, in order to enjoy the embraces of Hippa, signifies nothing more than the marriage of Noah and the ark;—and the very name of *Troy* alludes to the arkite superstition. Might not Mr. F. with equal reason, have asserted the same of the names of London, Oxford, and Cambridge; of the latter in particular, which we may suppose was antiently written Ambridge, or Hambridge, in reference to Ham, the second son of Noah?

We should doubtless tire our readers, were we to detail all the curious hypotheses with which these volumes are filled.

Mr. F. sees Noah, the Ark, and the Dove, in almost every antient name, rite, and institution; and we expected the fable of Ulysses, whose name, according to the table of radicals, is derived from Og-Dus-Es, *Ocean God of Fire*, to be converted into a type of the arkite solar worship, and the wanderings of the old Grecian into an allegorical representation of 'the wanderings of the ark on the flood.'

As one instance at length of Mr. Faber's mode of interpretation, we shall transcribe his comment on the description given by Apollonius Rhodius of the passage of Jason (As-On, *the sun,)* and his associates through the Symplegades. (Vide Apollon. Argon. lib. ii. ver. 551.)

'These conflicting rocks are supposed to have been situated at the entrance of the Euxine sea; but this I conceive to be a mere local appropriation, precisely resembling that, which fixes Styx and Acheron in Arcadia, in Arabia, in Egypt, in Epirus, in Italy, in Laconia, or in Mariandynia. Hence I conjecture, that, since the Argonautic chieftain is the same person as Osiris, or the solar Noah, the passage of his vessel between the Symplegades, in the legendary account of which the propitious dove makes so conspicuous a figure, relates merely to the preservation of the Ark amidst the dreadful convulsions of an expiring world; while the circumstance of the rocks remaining fixed for ever after leads us to remember the promise of God, that he would no more destroy the world by the waters of a deluge. I cannot think it probable, that the flood was only a still and tranquil increase of the Ocean; on the contrary, the whole process of that catastrophè appears to have exhibited a most terrific scene of uproar and confusion. The atmospherical air, forced by a supernatural pressure into the cavity of the great abyss, would compel it to disgorge its contents in violent cataracts; which being driven to an immense height in the air, and thence falling back in torrents, would agitate the Ocean with a tempest, of which we perhaps can scarcely form an idea. To this circumstance the Hindoos seem to allude in their account of the third incarnation of Vishnou, when the Soors and the Assoors churn the waters of the troubled sea with the huge mountain Mandar. In short, humanly speaking, it seems *necessary*, that some such disorder should have taken place, in the midst of which the Ark was miraculously preserved, while every attempt of the wicked inhabitants of the earth to save themselves was frustrated, and their vessels either dashed to pieces, or overwhelmed by the violence of the storm. It is very remarkable, that, according to Carystius of Pergamus, the Symplegades were termed in the language of men, *the Cyanean rocks*, but, in the language of the gods, *the gates of the oath*. This singular mode of expression, so perpetually used by Homer, can only refer to the ordinary dialect of Greece on the one hand, and to the ancient oriental language of the Mysteries on the other; that language, which was used in the sacred isle of Samothrace, and which enters into the composition of most of the old mythological appellations. The oath therefore, here connected with the Symplegades

must relate, like that by the waters of Styx, to the oath of God after the catastrophé of the deluge.'

It is not disputed that the Gods of the Gentiles had different names in different places, and that the same Deity received various appellations in the same place. The lines of Ausonius are decisive evidence of this fact:

" *Ogygia me Bacchum vocat;*
Osirin Ægyptus putat;
Mysi Phanacem nominant;
Dionuson Indi existimant;
Romana sacra Liberum
Arabica gens Adoneum." *

The Schol. on Lycophron is to the same effect:

Περσεφονη δε, και Ισις, η Γη, Ῥεα, και Ἑστια, και Πανδωρα, και ετερα μυρια ονομαζεται.

This 'polyonymy,' however, of the Heathen Deities, and the confusion which prevailed in the application of names, afford no reason for supposing that the whole of their idolatry pointed to one particular fact.

With regard to the Heathen Mysteries, we know so little of what was revealed in them to the initiated, that it is impossible by their aid to throw any satisfactory light on the darkness and obscurity of idolatry. We are at a loss to pronounce how far they explained or allegorized the apparent absurdities of the popular worship, and what doctrines were taught to the chosen few. Warburton has laboured to prove that the account of the descent into Hades, given in the 6th Book of the Æneid, is a description of an Initiation into the Eleusinian Mysteries; and that " the sole end of them was to expose the absurdity of the prevailing polytheism, and to declare to a few select epoptæ the unity of the Godhead:" but all this is little more than mere assumption, to the whole of which Mr. F. himself does not accede. Admitting the first part of Bp. Warburton's explanation, and substituting instead of the latter part the author's hypothesis respecting the helio-arkite superstition, where, we might ask, are those unquestionable evidences of it in this celebrated episode, which can satisfy the calm rational inquirer? However, when the minds even of sensible men are strongly possessed with a particular notion, they find proofs of it every where and in every thing. It is thus, we venture to pronounce, with Mr. Faber, who produces a variety of passages from the Greek writers, to shew that the several Mysteries of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri, were instituted in commemoration of the Deluge: but so totally devoid

* Adonis, Mr. F. derives from Adon-Nus, the lord Noah.

are these passages of any manifest reference to Noëtic transactions, that to the ordinary reader they could not possibly suggest any idea of the flood; and it requires the peculiar gift of "understanding all mysteries and all knowledge" to develope the wonderful secret. We shall endeavour to illustrate our remark by a short quotation from Mr. Faber:

'It is worthy of observation, that an idea seems always to have prevailed among the initiated, that the groundwork of their Mysteries was a sort of wonderful regeneration, or new-birth. Hence were instituted the singular rites of the Taurobolium, and the Criobolium, of which the following account is given us by Prudentius.

"When the day, set apart for the consecration of the high-priest, arrived, he descended, arrayed in his pontifical robes, into a pit, which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned with chaplets of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit; and was received by the priest upon his head, his body, and his raiment. When all the blood was drained, the victim was removed, and the high-priest came out. It was a horrible spectacle to see him in this plight, his head covered with blood, clotted drops sticking to his beard, and all his garment distained: and yet, as soon as he appeared, he was received with a general congratulation; and the assembled multitudes, not daring to approach his person, adored him at a distance, esteeming him a man awfully pure and holy."

'This baptism of blood was conceived to regenerate those, upon whom it was conferred; and, in token of such regeneration, they wore their blood-stained clothes as long as possible. The victim was somestimes a ram instead of a bull; and the sacrifice was then styled *Criobolium*. It was usually performed in honour of the great mother and Attis; or, in other words, of the Ark and Noah.'

Does it not require a mind peculiarly endowed, to discover any reference to the Diluvian history in this disgusting idolatrous rite? Others would interpret this blood-besprinkled priest as denoting the sense which the heathens entertained of the necessity of sacrifice for the remission of sin and of a spiritual regeneration: Mr. F., however, cannot accede to this interpretation, but contends that the circumstance merely respects the mythological new-birth of the human race by means of the ark.

'That such (says he) is the real import of the term *regeneration*, when used by the epoptæ, is sufficiently manifest from a very curious passage in the treatise of Julius Firmicus. This author observes, that, in the nocturnal celebration of the Mysteries, a statue was laid out upon a couch, as if dead, and bewailed with the bitterest lamentations. When a sufficient space of time had been consumed in all the mock solemnity of woe, lights were introduced, and the hierophant slowly chanted the following distich:

Θαρρειτε μυσαι τω θεω σεσωσμενω,
Εσαι γαρ ἡμιν εκ πονων σωτηρια.

Courage, ye Mystæ, lo, our god is safe,
And all our troubles speedily shall end.

This statue was doubtless that of the arkite god, who is accordingly described as having been saved from some great calamity. His death, as I have observed, or his entrance into the fabulous Hades, was nothing more than his temporary confinement within the gloomy cavity of the Ark; and the regeneration of the Mysteries was simply his allegorical return to life and light.'

We might reasonably have supposed that Mr. F. had made some important discoveries respecing the antient pagan orgies, on the purport of which he so positively pronounces: but, after having toiled with him through two volumes, in hopes of being rewarded with something in the semblance of historic fact, we obtain little more than a picture of the fancy:

'The primitive Mysteries commenced, *I apprehend*, in allusion to the erratic state of the Ark upon the surface of the diluvian waters, with representing the great Mother as rambling over the whole world, and as pursued by the monster Typhon. During this period, the ineffable wonders of the infernal regions, or in other words of the vast central abyss, were displayed in all their horrors before the eyes of the astonished aspirant; and Osiris, Bacchus, or Maha-Deva, titles under which the great patriarch was venerated by his posterity, were bewailed as having experienced an untimely death. Such was the first or mournful part of the Mysteries. The second opened with an exhibition of the stopping of the Baris, and with the indecencies of the phallagogia. These were followed by the new-birth, or revivification, of the arkite deity; the bursting asunder of the Great Mother; the scattering of her limbs; and the egress of the Noëtic hero gods. The lamentations and gloom, with which the first part of the Mysteries was celebrated, were now exchanged for the most frantic expressions of joy, and for a general illumination of the sacred sacellum; and the epoptæ now passed from the darkness of Tartarus to the divine splendor of Elysium.'

On the whole, we have perused these volumes with an exertion of patience which has not been rewarded by adequate satisfaction. While we are ready to pay the fullest tribute of commendation to the industry and extensive reading of the writer, we must lament that his judgment should have been perverted by an attachment to a darling hypothesis; and that he has subjected himself to the imputation of blotting much paper and expending much learning to very little purpose.

Mo-y.

ART. IX. *A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled,* relative to the great period of 1260 years, the Papal and Mohammedan Apostacies; the tyrannical Reign of Antichrist, or the infidel Power, and the Restoration of the Jews. By George Stanley Faber, B. D Vicar of Stockton-upon-Tees. 2 vols. 8vo. 16s. boards. Rivingtons. 1806.

COMMENTATORS on the difficult prophecies of Daniel and the Apocalypse fully verify the assertion of Cicero, *Opinionum commenta delet dies.* How many have ventured to interpret the hieroglyphic symbols contained in these books, and to assign the fulfilment of the prophecies which they contain to particular periods and events; and how remarkably have their expositions been falsified by the mere progress of time, and their lofty speculations been shewn to be the mere figments of opinion! Numbers of learned men have engaged in this daring enterprize; and when we advert to the wild fancies which they have promulgated, we know not whether we should wonder most at their presumption or at their weakness. Hitherto all attempts appear to have completely failed; and nothing that was in the least degree satisfactory to the man of sense and sound judgment has been produced. Yet this long series of abortive efforts has not operated as a discouragement to future expositors: but new writers are continually pressing into this trackless sea, buoyed by the hope that discoveries which have escaped all others are fortunately reserved for them. With much shrewdness, they can combat the interpretations of their predecessors; they can perceive that the reference of very obscure and almost inexplicable emblems, to particular characters and historical transactions of modern times, is nothing less than '*human* prophecy founded on divine prophecy;' and yet, without any new light from the fountain of inspiration, they undertake to explain every mystery which these emblems are supposed to include. We have often endeavoured to repress this extravagance, this quixotism of exposition, this unwarrantable liberty of interpretation; which, without any determinate data, hesitates not to make Daniel and the author of the Apocalypse point to various details and circumstances in the history of modern Europe. We are sorry that men of erudition should foster such conceits; and that, under the pretext of elucidating prophecy, so much rancour and malevolence should have been displayed. Neither the cause of Christianity nor that of Protestantism appears to us to be promoted by this measure. Must it not be a source of triumph to the infidel, to see the Scriptures made a mere *nose of wax*; and must not Christians of foreign communions be offended

offended at the presumptuous ground which we take in the elucidation of the obscurest texts? By stating the visions of Daniel and St. John to include the whole history of the Christian church, and then interpreting them so as to make them merely refer to events which have occurred in a small part of the globe, do we not confine our ideas within too narrow limits; especially when we consider that Christianity is designed ultimately to pervade every quarter of the globe? Is the diffusion of the gospel over the immense continent of America, and among the inhabitants of China and Hindostan, (events of vast importance,) to obtain no notice among those hieroglyphic symbols, which are stated to be expressive of the prominent features of its history to the end of time? The fact, perhaps, is that our conceptions are as circumscribed as they are erroneous; and that we impeach both our judgment and our liberality by many of the comments which we obtrude on the world for illustrations of prophecy.

We are concerned to observe that, in the elaborate work now before us, Mr. Faber has not been more successful in his endeavours to illuminate the obscurities of Daniel and the Revelations, than in his previous efforts to explain the jargon of heathen mythology and idolatry. Here, as in his *Dissertation on the mysteries of the Cabiri* *, his assumptions are made without adequate authority; and we can no more allow his premises in the one case than in the other. In the first place, remark that there is no ground for establishing it as a general principle, that *a day*, in the language of prophecy, signifies *a year*. If we are referred to Numbers, xiv. 34., we shall say that this passage has no relation to prophecy, and only declares that the Israelites were to be punished for as many years as they had consumed days in exploring the land. If we are also directed to a more apposite text, viz. Ezek. iv. 6., we shall still answer that this passage contains nothing which can establish *the general principle*, that, whenever time is specified in the prophetic parts of Holy Writ, we are to interpret every day as signifying a year. Ezekiel is directed to lie on his right side and bear the iniquities of the house of Judah forty days which forty days are said to be emblematical of forty years: but this particular event does not constitute a general rule for prophetic interpretation. Are we authorized to consider this single circumstance respecting Ezekiel, as explanatory of all the numbers in Daniel and the Apocalypse? We think that we are not; and therefore we demur to Mr. Faber's first position,

* See the preceding article.

that

that 42 months signify 1260 years.—In the second place, we deny that he has any good authority for asserting that *the time, times, and half a time*, mentioned in the last chapter of Daniel, mean three prophetic years and half, or 42 prophetic months, or 42×30=1260 solar years. Forty-two months, of 30 days each, will not constitute three solar years and an half: but we shall not quibble for a few days. The expression of *a time, times, and half a time*, is very indefinite, and was probably designed to be so *. If, however, we are told that it denotes a specific and accurately measured period, we must remark that we have the authority of Daniel himself for explaining *a time* to signify one revolution of the sun, or a natural year, and nothing more. In Dan. iv. 32. *seven times*, the period of Nebuchadnezzar's madness, mean only seven years. Mr. F. indeed, dares to tell us that 'because the word *time*, when it occurs in a prophecy relative to *a single individual*, manifestly signifies *a natural year*; it does not therefore follow that the same word, when it occurs in a prophecy relative to *a state* or *kingdom*, must necessarily signify *a natural year* in that case also.' We, however, in reply shall boldly tell him that in both cases *it must signify precisely the same space*, unless specially directed to the contrary. This is the first time of our being informed, that the duration of individuals and of states is measured by years of different lengths. When Mr. F. was put to such a difficulty at the commencement of his undertaking, had he consulted Prudence, he would have desisted, and have saved himself the trouble of writing and us the task of reading his laboured performance. Our perusal of it was often interrupted by exclamations of astonishment, on perceiving that a scholar and a Christian Divine could, on such slender evidence, presume to detail a full account of every person, object, and period, meant by the strange hieroglyphics of Daniel, and the still stranger which occur in the Apocalypse!

Mr. Faber is very successful in combating the palpable errors in the interpretations which have been attempted of these books, by Mr. Mede, Sir Isaac and Bishop Newton, Messrs. Kett, Galloway, and others; and it is not a little surprizing that, while he exposes their lax mode of explanation, and their evident self-deception in accommodating the characters and events of modern history to antient prophecy, it should never have occurred to him that he was probably labouring under a similar delusion, and that his commentaries would, in time, share a similar fate. Far are we from suspecting Mr. F. of solemn trifling. He thinks, no doubt, that he has rendered

* Like *a season and a time*, Daniel vii. 12.

an

an essential service to the world by his Dissertation: but our wonder is that he should not have doubted his incapacity, unless he had received some express illumination for the purpose.

'What *the Bible* (says Mr. F.,) has declared, that we may, without hesitation, declare: beyond this, all is mere vague conjecture.' Why would he not himself distinguish between plain declaration and wild hypothesis? We entirely agree with him that a chronological prophecy is not capable of receiving its accomplishment in more than one event, and that Mr. Kett's idea of "double links of accomplishment" is totally untenable: but in the prophecies in question, we have not been induced to believe that Mr. F. has been fortunate enough to specify the precise events to which they relate, and to fix the exact *time of the end.* We shall, however, for the satisfaction of our readers, advert to the prominent features of his hypothesis.

After having transcribed from Daniel, 1st, *the dream of Nebuchadnezzar*, with Daniel's interpretation, (Dan. ii. 31, *et seq.*); 2dly, Daniel's vision of *the four beasts*, and *the little horn of the fourth beast* (vii. 2)—3dly, of *the ram and the he-goat*, and *the little horn* which was to spring out of *one of the four horns of the he-goat*, (viii. 3.) and 4thly, the passage from xi. 31. to xii. 13., the author proceeds to compare their predictions with the Revelation of St. John, and to maintain that *the feet of the image branching out into ten toes, the fourth beast with ten horns*, and *the apocalyptic beast with seven heads and ten horns*, must be designed to symbolize *the same power*;—that *the time, and times, and the dividing of time*, (the three years and a half of Daniel,) are *the 42 months, or 1260 days of St John*;—that *the feet of the image, the ten-horned beast*, and *the seven-headed and ten horned*, are *one and the same power*;—that the *victory atchieved by the stone over the feet of the image* is equivalent to the *victory of the Lamb over the beast, the false prophet and the confederated kings*, and that the *triumphant reign of the Mountain* answers *to the duration of the Millennium*, &c. All this, however, is mere *gratis dictum*; for not a syllable is said in Scripture to justify the explanation of Daniel by St. John, or to shew that their several symbols relate to one period. Mr. F. is equally arbitrary in his interpretation of the symbolical language of prophecy. He has no authority for asserting that *Babylon* denotes the *Roman Empire*, both *temporal* and *ecclesiastical*, both *secular* and *papal*, and that the *ten streets of this great city* mean *the ten kingdoms into which the Roman Empire was divided*;—that *the falling of a star from heaven to earth*, or the *shooting of a meteor*, denotes the apostacy of a Christian pastor;—that the symbols of *the two little horns*

horns are designed *to typify*, first the papacy, and secondly *Mohammedism*, &c.

By these and various other assumptions, equally unsubstantiated, the author prepares the reader for the admission of his hypothesis. He contends that the eleventh horn, mentioned in Daniel vii. 24, is the spiritual kingdom of the pope; that this kingdom obtained power over the saints in the year 606, when Phocas, the usurper of the Constantinopolitan throne, constituted *Pope Boniface the Third universal Bishop and supreme head of the Church;* and that from this period must be dated *the time, times, and dividing of time*, or, as he conjectures, three prophetic years and a half, equal to 1260 solar years, which are to elapse between the establishment of his power and its complete overthrow, "when the Saints of the Most High are to take possession of the Kingdom and to possess it for ever." In conjunction with this position, it is maintained that the *little horn of the he-goat* (Dan. viii. 9.) symbolizes the false religion of Mohammed, which may be said to commence when the apostate Nestorian monk *Sergius*, or Baheira, retired to the cave of Hira in order to assist Mohammed in the fabrication of his imposture; which event happened in the very year which saw the Spiritual Empire of Popery established. The duration of the power meant by this little horn is 2300 days; when the sanctuary, which he is appointed to cast down, will be rebuilt and cleansed; a circumstance which is supposed refer to the restoration of the Jews to their own land. Mr. F. labours to shew that this period of 2300, 2200, or 2400 years (for three various readings fortunately occur to give a choice to the expositor) includes the 1260 years mentioned in the history of the *first little horn*, and terminates with it: but it appears to us that the language of the prophecy will not admit this arrangement; since it is expressly said that the 2300 days mark the period during which the sanctuary and the host were to be trodden under foot by the power distinguished by the little horn. If, therefore, this power commenced at the same period with that of the former *little horn*, it cannot, on Mr. F.'s computation, be made to terminate with it. Mr. F., however, does not allow us to reckon forwards, but counts backwards in the management of this larger period. He first fixes on *the year of our Lord* 606, as the only era that will answer his prophetic tests; and he then adds to it 1260 years, which bring him to the year 1866, viz; the *annus mirabilis* in which Popery and Mohammedism (which are not to be divided in their death) are to be utterly destroyed; in which Palestine is again to be occupied by the Jews (where the twelve tribes are to

and

be found, we are not precisely informed); and in which the reign of the Millennium is to commence, and the persecution will be exchanged for the triumph of the Saints. From this period of 1866 years, he computes backwards 2200, 2300, and 2400 years: but, finding nothing satisfactory in antient history by adopting the period pointed out by either of the two latter dates, he fixes on the former, viz. 2200, on the authority of a reading mentioned by Jerome; in consequence of which, he arrives by this retrograde calculation, at the period in which the Persian monarchy was smitten on the banks of the river Granicus. Elated by this discovery, he decides that Jerome's reading is to be preferred to that of the Hebrew and the Septuagint. What a pity it is that we cannot dispose of other various readings in the same way!

By *the King who is represented as exalting himself above every God*, in Daniel's last vision, (Chap. xi. 36,) we are not to understand (according to Mr. F.) either the *Roman Emperor* or the *Pope*, nor the impostor Mohammed, but some other power perfectly distinct from all; some impious tyrant, who was designed to manifest himself after the Reformation,—and which power can be no other than atheistical France, whether republican or imperial; which, in its revolutionary frenzy, not only denied both "the Father and the Son," but introduced a strange or foreign god, viz. *Liberty*, and tutelar deities, or *Mahuzzim*, who were canonized in the Pantheon, namely Voltaire, Rousseau, Mirabeau, and Marat!

Mr. Faber experiences a little difficulty in accommodating that part of the description of this infidel king or power to France, which speaks of him as "*not regarding the desire of women.*" Interpreters, viewing this whole prophecy as designating Antiochus, have given various explications of this phrase. Some have considered this *disregard of the desire of women, or of wives*, to mean his indifference to the sex; others, that he would not be moved by the intreaties of his wives; others, taking the phrase, *desire of women*, to be synonimous with *women that ought to be desired*, namely his wives, think that the phrase means that this king will not respect the ties of marriage; while others interpret this phrase to signify that he will be a promoter of celibacy, or monachism. Rejecting all these glosses, the present author understands *the desire of women* to be—THE MESSIAH! and conceives the intention of the prophecy to be to declare that this self-exalting king will pay no respect to the Christ of God, or will be an avowed infidel. Now to what can this refer but to French atheism?—We shall make no reply to this strange explication. The author no doubt proposes it with seriousness: but we should lose all gravity were we to comment on it.

The

The king of the North, mentioned Chap. viii. 40, who is said to overthrow the atheistical king, is here stated to be '*the colossal monarchy of Russia;*' which, perhaps, it should have been added, in sixty years time, will employ "chariots in war:" but what still is meant by *the king of the South*, named in the same verse, Mr. F. tells us it is not so easy to determine. We advise him to consider whether it may not refer to *Tama-hama*, the king of the Sandwich Islands, whose genius and enterprize have lately been compared to those of Bonaparte.

Satisfied with the result of his inquiries respecting Daniel, the author concludes the first volume in these words:

'Thus have we seen, that this favoured servant of God has with *inimitable simplicity* * and wonderful accuracy given us *three distinct paintings* of *three great enemies of the Gospel* of Christ; *Popery*, *Mohammedism* and *French Atheism*; the last of which is a monster *sui generis*, the *very Antichrist* predicted by St. John.'

In the second volume, which is occupied with discussions on the Apocalypse, Mr. Faber undertakes to explain the hieroglyphical emblems of this singular book, and to specify the events to which they relate. We shall not oblige ourselves distinctly to examine his account of the *woe-trumpets*, of the *little book*, of *the vials*, and of *the harvest and vintage of God's wrath*, but shall hope to content our readers by a few specimens of his ingenuity in enlightening the apocalyptic darkness.

'The *smoke* and *fumes*, which issued from the *bottomless pit which the fallen star had opened*,' mean the *false religion* which the locusts and their leader were to propagate;—'*the stings like scorpions in the tails of the horsemen*' signify that they should carry along with them *a loathsome and deadly superstition*;—"*the smoke, fire, and brimstone*," which seemed to issue out of the mouths of the horses, allude to *artillery and gunpowder*, which were invented under the sixth trumpet;—'*shutting up Heaven that it rain not*; *turning waters into blood*,' &c. mean 'the shutting up of the spiritual church, and making the heart of the people fat;'—'*a street in the great city, where our Lord was crucified, and where the prophets were slain*,' is Germany;—'and in the battle of Mulberg on April 24, 1547, the two prophets were slain by the beast,' but "*they stood again on their feet*" at Magdeburg in the latter end of *the year* 1550;—and 'in *the very year* 1547, when *the prophets* were *politically slain* in Germany, the *figurative street* under the special controul of the *last head*, they first obtained *political life* in *another street of the great city*,

* The character of simplicity belongs neither to the language of Daniel nor to that of the Apocalypse.

where

where *the last head* had no authority, by the accession of Edward the sixth to the throne of *England*,'—and "the subsequent *ascending of these two prophets to Heaven*" is 'their *becoming an acknowledged church.*'

It is related in the Apocalypse that, *in the very same hour in which the witnesses ascended up to Heaven,* (*i. e.* according to this interpreter, *became an acknowledged Church,*) *there was a great earthquake*; now this earthquake, we are told, 'must be the *French Revolution*, in the year 1789, when "*a tenth part of the city fell*, and *seven thousand men of name*," nobles, and prelates, exclusively of more humble victims, were destroyed:' but the establishment of the reformation and the French revolution cannot be said to have occurred in the same prophetic hour. Mr. F., however, is confident in his discovery, and proceeds to inform us that the 3d woe-trumpet sounded on the 12th of August 1792 (what fascinating accuracy of explanation!) when jacobinism in France was triumphant.

'When the king was carried prisoner to the Temple, after having been declared to have forfeited his right to the crown, the rebel assembly decreed, that to the date of *liberty* the date of *equality* should be added in future in all public acts; and the decree itself was dated *the fourth year of liberty, the first year and day of equality.*'

'*The woman* (Rev. xii. 1.) is represented as being cloathed with *the* Sun, to denote that her spiritual nakedness is only cloathed by the righteousness of Christ.' Could Emanuel Swedenborg have been more ingenious?

The two apocalyptic beasts are the two contemporary Roman empires, *temporal and spiritual*, each subsisting under its *proper head.*

The 144,000 *with the Lamb* are the spiritual descendants of the 12 *Apostles, apostolically multiplied.*

The angel with the everlasting Gospel is Luther; the "*second angel*" is *Calvin*; and the "*third angel*" is the insular church of England.

The pouring out of the second vial relates to the *dreadful massacres of revolutionary France*, in Sept. 1792. Indeed, the first three vials are said to refer to the French revolution, while the '*Sun*,' noticed in the fourth vial, alludes to '*the scorching rays*' of the military despotism of the *Emperor of the French.*

The drying up of the Euphrates, mentioned under the sixth vial, denotes the gradual extinction of the Ottoman power.

The kings of the East, for whom a way is prepared, allude, it is supposed, to the *Jews*, since the remains of the ten tribes *may* yet be found in some parts of Asia. Mr. F., however, modestly adds, 'if *the restoration of the Jews* be not here predicted,

dicted, the Apocalypse is totally silent on the subject.' In the unfigurative parts of the N. T., this event is not mentioned, and it is not easy to perceive what good effect it would be calculated to produce. St. Paul states that the blindness which has befallen them is to be removed: but he does not intimate that, on their embracing Christianity, they are to be re instated in the possession of Palestine. Yet Mr. F. seems very confident that the restoration of the Jews will be effected in the course of a few years. We recollect that Dr. Priestley, in a work published in 1800, announced the arrival of that event in about 50 years: but this writer takes a little more time. He deduces the following positions from his dissertation:

'1. *The Jews* most certainly *will* be restored. 2 They will as certainly be converted to Christianity. 3. They will begin to be restored as soon as *the* 1260 *years* shall have expired. 4. They will successively be restored *in two great divisions.* 5. The main agent in restoring *the first of these divisions* will be *the prevailing protestant maritime power of the day.* 6. A great opposition will be made to this attempt of *the maritime power* by *a confederacy* consisting of *the beast, the false prophet,* and *the kings of the earth or Latin empire.* 7. *The confederacy,* one member of which is certainly *the atheistico-papal king,* having sanctified their war by proclamation, will invade *Palestine,* in order to prevent the return of *the Jews;* and will succeed in taking *Jerusalem,* and in planting the tabernacles of their palaces *between the two seas* in the glorious holy mountain. 8. Their tirumph however will be but short. Assembling themselves together at *Megiddo,* they will be struck with a preternatural confusion, and draw every man his sword against his fellow: so that the bulk of *this mighty northern army* shall miserably perish *between the two seas;* and the *infidel tyrant* himself come to his end, none being able to help him. 9. *The confederate host* will consist of *three parts.* 10. *The Latin city* will be divided by *an earthquake* into *three parts* immediately previous to these events; *the earthquake* and *the events* being equally comprehended under *the seventh vial.* 11. *Two* out of *three parts* of *the confederacy* will be destroyed at *Megiddo.* 12. *The third* will be spared, and will be converted. 13. The power of *the beast* and *the false prophet* will be for ever broken by their last decisive overthrow in *the valley of the Lord's judgment.* 14. At the end of 75 *years,* after the termination of *the* 1260 *years,* the season of *millenian* rest will commence.

'*All these matters* are clearly predicted by the prophets. *The manner,* in which they will be accomplished, affords a vast field for conjecture: but *their accomplishment itself* is no vain speculation: in God's own good time, *that* must take place: *how* it will take place, we know not *beyond what is revealed.* Respecting the yet future and mysterious *Millennium,* the less that is said upon the subject the better. Unable myself to form the slightest conception of its *specific* nature, I shall weary neither my own nor my reader's patience with premature remarks upon it. That it *will* be a season of great blessedness is certain: further than this we know nothing *definitely.*'

In

In the recapitulation, he adds,

'As yet we have beheld no signs of *the restoration of Judah:* nor, to all appearance, shall we behold any, till *the sixth vial* is poured out, till *the waters of the Euphrates* are completely dried up to prepare a way for *the kings of the East*, till *the great confederacy of the beast and the false prophet* begins to be formed. Then will the Lord call unto the land spreading wide the shadow of her wings, which is beyond the rivers of Cush, accustomed to send messengers by sea, even in quick-sailing vessels upon the surface of the waters. Then shall the swift messengers go unto a nation, dragged away and plucked, unto a people wonderful from the beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled. Then shall all the inhabitants of the world, and dwellers upon earth, see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. In spite of the opposition of *the atheistico-papal confederacy*, the *great maritime power* of the day shall take the lead in *the restoration of Judah;* while the enemies of the Lord, notwithstanding their invasion of Palestine, and notwithstanding their temporary success against Jerusalem, bent only upon the accomplishment of their own schemes, and unconsciously subject to the influence of Satanical delusion, will madly rush on to their own destruction in the valley of Megiddo, in the region between the two seas, the region whose limits extend 1600 furlongs.

'On the whole, it is reasonable to conclude, that the time is not very far distant, when the symbolical *heaven* and *earth* shall pass away, and when *the personal Word* shall begin to tread *the wine-press* of the fierceness and wrath of Almighty God. Never were there more awful times than these of *the third woe-trumpet*. All civilized government has been in a state of commotion; and the powers of Europe have been shaken to their very centre. The end however is not yet. The calamities of *the harvest* are but the harbingers of those which shall take place under *the last vial* during the period of *the vintage*. Men have not yet ceased to blaspheme the name of the Lord: soon therefore shall *the spirits of devils* go forth from the mouth of *the dragon, the beast*, and *the false prophet*, to delude them to their destruction. Few perhaps indeed of the present generation will behold *the division of the Latin city into three parts, the formation of the Antichristian confederacy, their invasion of Palestine, their opposition to the maritime power which shall begin the restoration of the Jews, their temporary capture of Jerusalem, their ultimate destruction at Armageddon:* but, if I be not greatly mistaken in the date which I have assigned to *the* 1260 *years*, many of our children will be eye witnesses of these events.'

Thus have we endeavoured to give the substance of Mr. Faber's Apocalyptic speculations. We cannot congratulate him on any success, as far as our conviction is concerned; for we do not perceive that his interpretations, according to his own principle, agree 'in every particular' with the events to which they are supposed to relate. His object, we must not doubt, has been the serious investigation of truth; and he

may not have been aware of his *leading* rather than *following* prophecy: but, in our judgment, his explications are not well supported; and we apprehend that, in a few years, he will inevitably be classed with that host of learned men who have perplexed themselves with the hieroglyphic symbols of Daniel and the Apocalypse, and have mistaken the visions of their fancy for fact and demonstration.

Moy.

ART. X. *Miscellanies.* By Richard Twiss. 2 Vols. 8vo. 1l. 1s. Boards. Egerton, &c. 1805.

OF the diversified contents of these volumes, it is impossible, in the course of a few pages, to speak in terms of adequate discrimination: but it is pleasing to us to remark that, if all the pieces be not equally amusing or instructive, few will be found tiresome, and none unfriendly to the interests of good morals.

The first article is a translation of Dr. Cocchi's discourse on matrimony; which exposes, in a vein of ingenious, acute, and sarcastic argumentation, the disadvantages of marriage for a man of letters and of moderate fortune. Reasons not less cogent might be alleged in support of the other side of the question: but why plead either for or against; since Hymen will not be defrauded of his votaries, and the learned, the ignorant, the rich, and the poor will continue to honour his altars in spite of all the doctors in Italy? Many of the circumstances mentioned by the essayist are, nevertheless, deserving of serious consideration; though others apply chiefly to the state of Italian manners.

Several of the succeeding papers are translations, or imitations of the Dutch Spectators of Justus Van Effem.—Though Mr. Twiss has selected with judgment, and has lopped redundancies, his extracts will not bear a comparison with the periodical papers of Addison and Steele. We meet occasionally with true but coarse painting of character, and we desiderate that elegant refinement of wit and humour which seems to be denied to the inhabitants of Belgium.—The recital of the cruelties of the inquisition, which is said to be taken from an untranslated French work, will powerfully attract the attention of the feeling mind: but it is much too long, and, in some places, too horribly distressing, for our quotation. The concluding paragraph, which is levelled at the clergy in general, is far from liberal or charitable, and might have been easily spared without affecting the interest or the continuity of the story.—The account of the Russian horn-music, extracted from a German publication,

publication, printed at Petersburgh, is one of the most singular articles in the whole collection. We briefly mentioned this remarkable species of music in our 45th vol. N. S. p. 298: but we shall now transcribe a few additional passages from Mr. Twiss's volume, and refer the curious to the entire statements:

'*John Authony Maresch* was born in Bohemia in 1719, and was early taught musick, especially to blow the French Horn: at the same time he learnt to play on the Violoncello; and indeed every prudent Professor on a Wind-instrument ought likewise to be well versed on some String-instrument, as many accidents may impair his mouth or his breath. In Berlin he was patronised by *Count Bestuchef*, whom in 1748, he attended to Petersburg. Here he had the honour of performing on the French Horn before the Empress Elizabeth, who was surprised and charmed with his ease in executing the most difficult passages, as well as with the soft and agreeable tone he blew from his instrument, which had never before been heard to such perfection in Russia. The Empress engaged him immediately in her service, and he had apartments assigned him in the Palace of *Marshal Narischkin*, Grand-master of the Hunt, the Theatre, and the Chapels.

'Occupied in amending the discordant hunting-horns, *Maresch* invented the musick which we are going to describe, an invention which will cause him to be remembered in the musical world, long after he is forgotten as a French-horn player.

'In 1751, *Marshal Narischkin* ordered *Maresch* to get all his hunting horns tuned regularly, whereas hitherto they had been used just as they came from the coppersmith, which made a most disagreeable noise when blown on together, even to the least musical ear.

'This was done in D. F. sharp, A. D. and sixteen performers were appointed to quadruple this chord when necessary, and occasionally to sound a correct third, fifth, or octave.

'The Marshal, who was himself a judge of Musick, was desirous of having these Horns accompany other Instruments, which at that time appeared very difficult, as the performers knew nothing of musick, and each could only blow his single note on his own horn. *Maresch* set about this with spirit, and caused Horns to be made for two complete Octaves including the semi-tones, tuned according to the temperature of the Organ and other Keyed-Instruments.

'He then had to teach a number of young men to count 1, 2; 1, 2, 3; 1, 2, 3. 4; &c. uniformly, and accurately in time. When they were perfect in this, he wrote all the tones which were in the whole partition of the pieces to be played, each separately, and as these performers, being merely Russian peasants, were not acquainted with notes, he specified all the Rests by numerical figures which they were to count till they came to a black spot, when they were to sound their Horn, and continue that sound precisely so long as was expressed by different marks which they had to learn, though, as each Horn could only produce One Sound, lines were unnecessary. The key note, its name, and to which octave it belonged, was written on each piece.

'In order to teach them to count the time correctly, he was obliged to make use of a Bell; the clang of the Horns being so great as to shake the room, so much that no other kind of sound could be heard.

'The entire Harmony required twelve French Horns, two Trumpets, and two common Post-Horns. The first four pieces were in D. thus six French-Horns were in D. two in A, two in G. one in C sharp, and one in E, to supply the middle and lowest tone which are wanting in the horns in D.

'Instead of kettle-drums, two machines were made in the shape of a drum: in each was a cylinder, which when turned round struck four bells, tuned according to the two chords, D, F sharp, A, D. and A, C sharp, E, A.

'This Musick lasted about a Year; but it was subject to the inconvenience of procuring the Performers from different houses, which could not be done at all times.

'*Mfresch* was therefore ordered by the Marshal to teach the French-Horn to twelve of his own people, in order to have no need of strangers; and he was to enable them to perform in concert within a twelvemonth. This appeared next to impossible, because on every other Instrument the precise place can be pointed out, so as to make the Tone required, but not so on the French-Horn and Trumpet, so that whoever is not already versed in musick, as a singer, a player on the harpsichord, bass, flute, or some such instrument, cannot in many years become a good French-horn player. This brought him to consider whether something might not be effected with their monotonous Horns.—Hence the first Idea of the Russian Horn-Musick.

'His scholars had not the least knowledge of musick, and could neither read nor write; but, as the Russians have naturally a good musical Ear, in a few months he taught them to execute with tolerable precision an easy Trio. This musick executed publickly, gave such satisfaction that in 1757, being performed at Moscow before the Empress, she gave orders that *Maresch* might take any of the musicians from the Imperial chapel to complete his band. This now became an Imperial Band, and the Empress ordered that any of the performers who chose, should be taught to play on various instruments at her expense.

'In 1773, this band performed an entire Opera at Moscow, and in 1775, the Opera of *Aleeste*. In 1777, it had risen to such a pitch of perfection as to execute with the same precision as any other Orchestra, though with much greater effect, the Overtures to *Henry IV. le Deserteur, la belle Arsenie, le Tableau parlant, le Marchand de Smirne, Zemire et Azor*, &c.

'Fugues in four parts were likewise performed in a far superior manner than could be done on any Organ, as the low notes were all doubled. A difficulty still remained relative to tuning the Horns, which was conquered by fixing a brass cap with two screws at the end of each Horn, so that by shortening or by lengthening it, the true Tone might be obtained.

'*Maresch* about this time was attacked by Apoplexy, which in 1759 deprived him entirely of his speech, and of the use of his right arm: which attack he survived till 1794.'

Between

Between fifty and sixty pages of maxims and apophthegms, selected from various authors, conclude the first volume. In this department of his performance, Mr. Twiss is not a very successful gleaner; since he has inserted many tame truisms, and he seems almost too partial to that cold blooded virtue, *prudence.* The ensuing sentences are exceptions to this criticism:

'Engage not *into* a large acquaintance, and various familiarities; for thereby thou wilt set open thy gate to invaders, who will plunder thee of thy precious time.

'If thou keepest a good table, thou shalt extend thine acquaintance, but art not sure of getting friends thereby.

'In frequent, long, needless, and impertinent visits, thou not only murderest thine own time, which thou shouldst employ better, but dost also rob them, who, perhaps, might chuse to make a better use of theirs, if it were not taken up by such as understand little else than such bare forms of *mistaking* civility.

'A generous man least regards money; but when he hath it not, he most wants it.

'Envy not some men their great riches. Their burthens would be too heavy for thee. Thou couldst not sacrifice, as they do, health, quiet, honour, and conscience, to obtain them. This would be paying so dear for them, that thou wouldst lose by the bargain.

'Reflect not upon persons in promiscuous company; thou knowest not whom thou disobligest.

'A concluding face put upon no concluding argument, is the most contemptible folly in the world.'

More than half of the second volume consists of a great variety of detached extracts relative to the games of chess and draughts, by way of supplement to the compiler's former book on chess. A few of these gleanings may prove highly acceptable to the adept: but, if Mr. Twiss reckons himself obliged to reprint every sentence in which the name of his favourite play occurs, he will "tire even German patience and long suffering." One or two of the passages may gratify ordinary readers. Such is the short narrative which Dr. Frampton puts into the mouth of Dr. Stillingfleet, at that time Dean of St. Paul's, and afterward Bishop of Worcester:

"When I was Fellow of St. John's, I played much at Chess; and being fond of it, I attained, as I thought, some degree of excellence; till at length, from beating all the young men at Cambridge who played with me, I began to think myself the best Chess-player in England. It happened, on a visit to a friend in London, that an old German officer made one of the party. After dinner we went to different amusements, and it was proposed that he and I should play a game at Chess, as we were both known to be Chess-players. I modestly threw my glove; but my heart beat with a full assurance of triumph. I soon, however, perceived, that my antagonist opened his game in a

manner to which I had not been accustomed. This roused all my attention. But while I was defending myself in one quarter (for I quickly found I had to act only on the defensive) I received a severe blow on another. And while I was endeavouring to recover my disordered affairs, the enemy broke in upon me, and shamefully defeated me, without giving me an opportunity of displaying one instance of my prowess. I was convinced, however, that all this mischief had befallen me from too great confidence, and an incautious manner of opening the game. I begged another trial: but it ended in the same disgrace. My antagonist, by this time, was fully apprized what a hero he had to deal with; and, exulting in his success, desired me to fix upon any chamber on the board I pleased, and use all my strength merely to defend that single post: he engaged to attack no other. But in spite of all my endeavours he gave me check mate upon that very spot. Nay, he did it repeatedly; for my shame was now turned into admiration. I sat down therefore contented, and endeavoured to console myself by forming the disgrace I had suffered into a lesson against presumption."

"I cannot, in return, said I, Sir, tell you a story of my prowess at Chess; but if you will give me leave, I will tell you one of my perseverance.

"I played a game with a gentleman at my own lodgings, and was victorious. You have taken me, said he, rather inopportunely today; but if you will be vacant on Thursday, I shall be this way, and will demand satisfaction. Accordingly on Thursday he came about eleven o'clock; and by the time we had played three games, two of which I had won, his horses came to the door. I cannot leave the matter thus, said he; if you can set any little matter before me, we will go on Two games more were played, when in the midst of the third, a bit of roasted mutton appeared; and by the time it was cold, I had defeated him again. I was now four or five games before him. Our intercourse therefore with the mutton was short; and we went to work again. I was still victorious, when the horses returned at six. This is provoking, said he, I cannot leave the matter thus. Can I have a bed at the inn? His orders to his servant now were, not to bring the horses till they were sent for. This was a melancholy note to me, fatigued, as I was already, beyond measure. However, as I was under some obligations to the gentleman, and in my own lodgings, I had no choice. The night ended late, and the morning began early. Breakfast came—the barber came—dinner came—all was negligently treated, except the main point. I sighed inwardly, and hoped this visitation would now soon have an end It lasted, however, all that day; and I was still two games before my antagonist; though I had played as carelessly as I could, without discovering my indifference. As the evening drew on, and I expected every moment to hear a message sent for the horses, I was shocked with his telling me we could not part on these unequal terms. As the next day was Saturday, and he must of necessity he said, then finish, he would try his fortune once more. So we continued nailed to our board, till a late hour on Friday night; and began again before breakfast, on Saturday morning, Towards the close

of

of the day, our accounts differred in one game. But I was too complaisant to dispute the matter; so the horses were sent for, and I was delivered from such a trial of my patience, as I never before experienced."

From the author's *ciosure* of his account of Philidor, little additional information can be procured.

'The following anecdote was communicated by a gentleman who frequently played at Chess with the Interpreter of the Turkish Ambassador.

'He was informed by the Interpreter, (who spoke French,) that soon after the last match on the 20th of June, the Ambassador was desirous of playing at Chess with *Philidor*, who accordingly attended, and played six games with him, every one of which *Philidor* lost, and the Ambassador moreover told him he knew several Chess-players at Constantinople who were able to beat himself (*the Ambassador*), even giving him a Rook.

'It must be observed that the Turk could only play with his own men, which were very different from those used by us, and difficult to be distinguished, and that the Queen had likewise the move of the Knight, as in *Russia*.

'The truth of this anecdote rests entirely on the Interpreter, as the Turk knew no European language; it should not have been noticed here, had it not been inserted soon after the death of *Philidor*, in many newspapers.

'The Turk won three games very readily of the gentleman above-mentioned, who is a good player; though it is possible he might have lost them all, had he played with Pieces to which he had not been accustomed.'

The next article consists of thirty-one chemical experiments, communicated by Mr. Accum. As they are principally calculated to entertain and astonish the *uninitiated*, some of them might have been stated with more minuteness and precision. They are followed by a very cursory account of Galvanism; which yields, in turn, to translations and imitations of small poetical pieces from the Spanish, Portuguese, German, and Provençal, by Mrs. Opie, P. Pindar, Mr. Horace Twiss, &c. Most of the translations are well executed, though sometimes diffuse and paraphrastical. We transcribe two of the shortest:

'*The happy marriage, as an epitaph,* Anon.

'Here lies a constant pair below,
Who knew not matrimonial woe,
And ne'er expressed a wish to part;
Love the sole regent of each heart.
Without a cloud their minutes roll'd,
And life's last sands were sands of Gold.
What precious grains! what charming weather!
You ask how long they liv'd together?

From good authority I speak
They lived together—one whole week!'

'*From the Provençal, by Mrs. Opie.*

'The heart you gave me t'other day,
I've neither lent nor chang'd away;
But now 'tis so well mix'd with mine,
I really know not which is thine.'

The Dutch play of *Tholf* is separately described; and short solutions, illustrated by diagrams, are given of the following problems:—1. To find the point on the cushion of a billiard table, which must be struck with one ball, so as to cause it to rebound on another.—2. To make one square equal to two others.—3. To multiply several figures by several, and to express the product in a single line.—4. To multiply a certain number with a fraction, and to give the product in a single line.

In order to dismiss us in good humour, Mr. Twiss concludes with an old amatory ballad set to music; and in return, we shall not remember against him a few harsh and dissonant sentences, in which a little too much freedom has also been used with English grammar.

Muir.

ART. XI. *Observations on the Disease called the Plague*, the Dysentery, the Ophthalmy of Egypt, and on the Means of Prevention. With some Remarks on the Yellow Fever of Cadiz, and the Description and Plan of an Hospital for the Reception of Patients affected with Epidemic and Contagious Diseases By P. Assalini, M. D. One of the Chief Surgeons of the Consular Guards, &c. &c. Translated from the French, by Adam Neale, of the University of Edinburgh, Member of the Royal College of Surgeons of that City, and late Surgeon of the Shropshire Regiment of Milita. 12mo. 4s. Boards. Mawman.

ALTHOUGH, politically considered, the attack which was made by the French on the Egyptian territories was violent and unprincipled, it has eventually proved of some service to the interests of science. The learned men of different descriptions, who were induced to embark in the expedition, have given to the world much valuable information on a variety of subjects, and perhaps on none more than on that of medicine. In the work before us, we have an interesting account of the phænomena of the disease which is popularly called the plague; a disease which consists in fever, buboes, gangrene, great debility, and delirium, and which in a few days usually proves fatal. It annually visits the eastern shores of the Mediterranean and the Archipelago; and after having raged during the winter

winter and spring months, it ceases in June. It is considered as of so formidable a nature that recovery is seldom expected, and therefore almost the whole attention of the inhabitants is directed to its prevention; which they endeavour to accomplish by strictly enforcing the separation of the sick, from a persuasion that the complaint is in the highest degree contagious, and that by its contagious nature alone it is produced.

M. Assalini, however, has taken a very different view of the subject; and, in opposition to the prevailing opinion, he endeavours to prove that the disease is not generated by contagion, nor, except under very particular circumstances, is capable of being propagated from one individual to another. He rests his opinion on his repeated observations of numbers of persons who have had the most unrestrained communication with the sick, and yet remain uninfected, while many are attacked by the disease who had employed the most rigid method of prevention. He indeed admits that persons in a debilitated state, by breathing for any length of time the infected air of a sick chamber, may contract the disease: but he denies that the matter of contagion can be conveyed, by the different articles of dress or furniture, from an infected to a sound body. The question at issue, it must be confessed, is of the utmost importance in every point of view; and it concerns not only the inhabitants of the Levant, but also those of the United States of America. The disease, which has lately committed such ravages in that country, seems, in many of the most striking particulars, to agree with the one which is described by M. Assalini; and the same controversy respecting its contagious nature at present exists among the American physicians. As to attempting any thing like a determination of this point, we feel it absolutely beyond our power. We shall only observe, that it strongly behoves those who are interested in the health of the countries subject to such diseases, to be extremely cautious in relaxing from the rules of separation which have been usually adopted, until the non-contagious nature of the disease shall be established beyond the possibility of doubt. The inconveniencies that arise from the present system of restraint are trifling, in comparison with the mischiefs that would ensue from permitting a truly infectious disease to be propagated among the mass of the population without controul.

We present our readers with an account of the symptoms accompanying this disease:

'An universal debility, accompanied by a great weight in the head, is a constant precursory symptom. The countenance has a particularly stupid look, difficult to be described. If the patient be of a sanguine temperament, and of a fine skin, his appearance becomes bloated,

bloated, and his colour of a reddish purple; the minute vessels of the tunica conjunctiva become turgid with blood, as at the commencement of a slight ophthalmy: the patient in this state does not leave his usual occupations, but endeavours to keep on his trembling legs, although obliged often to have recourse to some object for support: he yawns frequently, rubs his face, and at last retires to lay himself in some solitary place, where he covers his head, and give himself up to sleep. If in this state he be left without assistance, his pulse becomes more quick and frequent, the heat of his skin more intense, and the universal debility greater. If interrogated, he stammers out a reply; his ideas become confused, and on the third or fifth day he dies delirious. Amongst the symptoms which were observed to precede this disease, there was a general affection of the nervous system, loss of appetite, slight inclinations to vomit; the tongue rarely showed any marks of derangement in the stomach; the stools became altered and liquid; the urine resembled distilled water; the glands of the groins and armpits, rarely those of the neck, became painful and swelled, and gave rise to buboes. In general, the whole lymphatic system appeared affected. Often small black spots showed themselves on the skin, which became perfect gangrenes. The dead bodies did not in general present any external change worthy of remark; sometimes there were found ecchimoses, or livid spots, on the parts of generation, and on those parts on which the body rested. Nothing very extraordinary showed itself in the internal parts; the lymphatic glands alone were particularly affected.'

An inquiry isinstituted into the cause of the epidemic which raged with so much violence among the French army; and the author labors to prove that it could not have been received by infection, because it made its appearance at a time and in a place in which no assignable source for it could be pointed out. He attributes its origin to the fatigues which the men experienced in their march from Egypt across the Syrian deserts, during which they were exposed to alternations of heat and moisture, were very scantily supplied with nutriment, and were almost totally without water.

The indications of cure pointed out are three:

'1. To diminish the superabundant quantity of fluids, when such a state existed.

'2. To empty the primæ viæ, when they were loaded.

'3. To excite perspiration and sweating.'

Evacuants do not seem to have been copiously administered; though, in particular cases, bleeding was employed with advantage. M. Assalini speaks in decided terms of the benefits derived from oily frictions. He informs us that 'in the space of five years, two hundred and fifty persons infected with plague have been received into the hospital at Smyrna, and I am assured that all those who were thus treated, have recovered, and that the number of persons preserved from the plague by frictions

frictions of oil is immense.' As to the *modus operandi* of this remedy, he supposes that 'the tepid oil softens and relaxes the skin, opens and sets free all the pores or extremities of the exhaling vessels, whilst it produces quite a contrary effect on the terminations of the lymphatic absorbents, which it closes up and obstructs.'

After these remarks on the plague, we proceed to the consideration of the Dysentery; which was certainly the next most important disease, with respect both to frequency and to danger. The author appears to regard it as not essentially different from diarrhœa, but as attended with more formidable symptoms; he does not speak of it as being contagious. He seems to have employed opium pretty freely for its cure; certainly more so than is usual in this country.—Ophthalmia next comes under our review; and it is almost incredible how large a number of persons in Egypt are blind either with one or both eyes: in the army, more than two thirds of the whole were attacked with inflammation at the same time. The disease is attributed by M. Assalini to the suppression of perspiration, caused by sleeping in the open air; the eyes having been previously weakened by the intensly bright sunshine to which they are exposed in that country. Topical evacuations were found useful, and weak solutions of verdigrease and *cerussa acetata*; opium was sometimes productive of great benefit.

We must conclude this review of M. Assalini's publication by expressing our general approbation of it; since it contains much information which is both new and important, and the whole is marked by a spirit of liberality and candor that is highly creditable to the author.

Bos.

MONTHLY CATALOGUE,

For MAY, 1806.

ANTIQUITIES.

Art. 12. *A Collection of Glocestershire Antiquities.* By Samuel Lysons, F. R. S. and F. A. S. Folio. 6l. 6s. Boards. Cadell and Davies.

We cannot give a better account of this valuable collection than in the words of its ingenious compiler, who thus expresses himself with regard to it:

"This work is not offered to the public as a complete collection of the Antiquities of Gloucestershire. I trust nevertheless it will be found to contain a considerable portion of the most remarkable of them.

them. To have drawn and engraven all the Antiquities of a county so rich in remains of ancient art, would have swelled the work to a very large size, and delayed its completion to a distant period. I have endeavoured to select such specimens as shew the greatest variety of styles of architecture, as well in ecclesiastical as in other edifices. With respect to the drawings for this work, perhaps a better effect might have been sometimes produced, and the subjects rendered more picturesque, if they had been taken in other points of view, but my object has always been to exhibit them under such circumstances as seemed most favourable for shewing their several forms, and to give accurate representations of them as they appear to the eye. Architectural elevations do not come within the scope of the present work. The plates which I have etched from my own drawings do not pretend to the character of finished engravings; I nevertheless flatter myself that the manner in which they are executed will not be thought wholly inadequate to the subjects These etchings are sometimes assisted by the *roulette*. The descriptions are concise, the chief object of the present work being rather to give accurate figures of the most remarkable antiquities of this county (very few of which have been engraven) than to enter into particular details concerning them.'

Publications of this kind, though necessarily expensive, afford little matter for comment. The subjects of antiquity, here presented to the notice of the curious, are exhibited in one hundred and ten plates, and consist of cathedrals, churches, remains of religious houses, castles, monuments, fonts, piscinas, stone-pulpits, crosses, seals, painted windows, curious specimens of Norman architecture, grotesque heads, zig zag mouldings, &c. The etchings are neatly executed, and the representations of painted glass windows are beautifully coloured, in order to give a complete idea of the originals. We could have wished that the descriptions of the plates had been more enlarged: but, as Mr. Lysons professes that his chief object was accuracy of delineation, we must rather lament than blame the omission.—This gentleman's reputation as a diligent antiquary will be promoted by the present collection.

Moy. Jo.

BIOGRAPHY, &c.

Art 13. *Memoirs of the Professional Life of the late Most Noble Lord, Horatio Nelson, Viscount and Baron Nelson of the Nile*, &c. &c. comprehending Authentic and Circumstantial Details of his Glorious Achievements under the British Flag, and a Sketch of his Parliamentary Conduct and Private Character. With Biographical Particulars of Contemporary Naval Officers. To which is added, by way of Supplement, a Correct Narrative of the Ceremonies attending his Funeral. By Joshua White, Esq. Third Edition, considerably enlarged. 12mo. pp. 500, and 12 Engravings. 8s. Boards. Dundee 1806.

This compilement is formed of similar materials with Mr. Charnock's volume, which we noticed in our Review for February last, and is arranged in like manner, with superabundant notes respecting officers who were contemporaneous with its hero. In this third edition, also, much

much is even expressly borrowed from Mr. Charnock. Some particulars, however, distinguish this history from that of Mr. C., which have been communicated by individuals; and the account of the funeral ceremonies is much more ample.

With regard to Lord Nelson's 'private character,' little new matter is imparted: but his observance of religious ceremonies receives an additional exemplification in the fact, reported by the Reverend Joshua Greville, of St. George's, Hanover Square, that his Lordship delivered to Mr. G.'s father a note couched in the following terms: "An officer desires to return thanks to Almighty God, for his perfect recovery from a severe wound, and also for the many mercies bestowed upon him.—Dec. 8th, 1797, for next Sunday." A fac simile of this note is inserted, from the original in Mr. G.'s possession.

On the subject of Lord N.'s public conduct, with regard to the Neapolitan insurgents, it is remarked: 'How far it might have been more politic to have pardoned the offenders, and to have confirmed the treaty concluded with the revolutionary party at Naples, we shall not examine. Certain it is, however, that this is the only part of the public conduct of the noble Admiral, on which two opinions are entertained. That horror of treason and anarchy of every kind, which he uniformly evinced, led to the decisive measures which he adopted on this occasion.' On this topic, we again recommend *fair dealing* with the public, and a scrupulous observance of the rigid duties of an historian, to the editors of the authentic edition of the Admiral's life which is preparing. Let his conduct be fully investigated: if it has been erroneously impeached, let it be decisively cleared: if it were blame-worthy, let the public know and benefit from his error:—not forgetting how triumphantly his professional reputation will withstand this individual exception.

The principal of the new anecdotes, with which we are here furnished, as it appears to us, relate to the affair of Copenhagen, and are communicated by Capt. Fyers of the Artillery, who was employed on that service, and who seems to have deservedly enjoyed the confidence and friendship of the hero:—but they are not of much general importance. Engravings are added, consisting of a portrait of the Admiral, plans of the battles of the Nile and Trafalgar, a view of the fleet before Copenhagen, the funeral car, coffin, &c.

G.2.

Art. 14. *The Revolutionary Plutarch:* exhibiting the most Distinguished Characters, literary, military, and political, in the recent Annals of the French Republic. The greater part from the original Information of a Gentleman Resident at Paris. A new Edition corrected and much enlarged. 12mo. 3 vols. 18s. Boards. Murray.

It is but justice to ourselves and to the author, to observe that we turned over every page of these volumes, though our judgment accused us of a gross waste of time. We do not deny that they contain portions of correct information, but they are so blended with such as is strange and incredible, as to place it beyond our ability to select any part for quotation which we can invite our readers to regard

regard as authentic. How venomous must be that pen which can *slander* the monsters of the revolution; yet such a pen does this author wield. If justice to them does not require it, higher considerations demand that even in their case historic truth should not be violated: but of such a violation this author is repeatedly guilty. The horrors and enormities which so deeply stain the late annals of France, and which will be recollected throughout all time to the disgrace of the present race of Frenchmen, we as much detest as this writer: but perhaps the only way to lessen the detestation of them is to exaggerate and misrepresent them, and to confound with them (as is repeatedly done in these pages) errors of judgment, and less heinous instances of misconduct. It is the doctrine of this work that every man who bore a part in the revolution, though ever so slight, and in its earliest stages, was a knave and a traitor. We are by no means prepared to go this length. We rather believe that the abettors of the antient abuses, and the enemies of every species of reform, were the most dangerous foes of their country, and the principal causes of its calamities. To them, more than to any others, are owing the miseries of France, and the calamities of Europe. They have been more than sufficiently punished for quitting their country, and for their impolitic and unnatural attempts to incite foreign states to make war on the land which had given them birth. We cannot grant to this writer that the Lallys, the Mouniers, the La Rochefaucaulds, the Malsherbes, and the Baillys, were base and disloyal men; nor, if we allow that Lafayette, the Lameths, and Barnave were wanting in judgment, do we think with this author that they are men to whom every harsh and ignominious epithet may be applied.

That this writer is not a subject of the United Kingdom, we feel thoroughly convinced: for neither the sentiments nor the spirit of his work are British; and though he is pleased to speak in handsome terms of our nation, (on which account he is intitled to our acknowlegements,) we trust that the notions conveyed in his volumes will never be adopted by the people of these realms. The abuse of good principles by the French will never, we hope, render the subjects of this great empire indifferent to them; and the principles, on which the first stages of the revolution proceeded, are those which this country has ever cherished, and to its regard for them it owes all its distinctions A partisan of the old French government may asperse and vilify them, but the liberal Englishman must regard with commiseration the degeneracy of that nature which holds in aversion those maxims that are so excellent, and which abhors as noxious those sentiments that are so essential to the dignity of man and the well-being of society.

Jo.

AGRICULTURE.

ART. 15. *A Communication on the Use of Green Vitriol, or Sulphate of Iron, as a Manure;* and on the Efficacy of paring and burning depending, partly, on Oxide of Iron. By George Pearson, M. D. Honorary Member of the Board of Agriculture, F. R. S. &c. 4to. Pamphlet, not sold.

Some experiments made by Dr. Pearson on peat dust, or the salt of peat, led him to perceive that this substance, employed by farmers as a manure, consisted of almost pure *Sulphate of iron.* On this discovery, he combats a prevailing opinion that vitriol of iron is poison to vegetables; and he thinks that it is deleterious only when too great a quantity is used. 'I consider, (says he,) '*the salt of peat and the ashes of peat* as operating in promoting vegetation, analogous to seasoning, or condiments, taken with the food of animals; that it is analogous to mustard, cinnamon, ginger, &c. which are not of themselves at all or necessarily nutritious, but contribute to render other things nutritious, by exciting the action of the stomach and other organs of digestion and assimilation'.

Philosophers are every day displaying the close analogy which subsists between men and vegetables. Both are supported by food; and now we learn that both have their salt-cellar and pepper-box. Mo-y.

POETRY *and the* DRAMA.

Art. 16. *Poems*, by Edward Rushton. Cr. 8vo. 6s. Bds. Ostell, 1806.

To the rigid exacters of correctness and elegance in poetical composition, we cannot promise any high gratification from a perusal of this little volume; since they will find the versification too often deficient in harmony, and the diction, in numerous instances, feeble, harsh, and inaccurate.—The less fastidious reader, however, will probably deem these imperfections in a great degree compensated by the frequent display of a strong and glowing imagination, pouring forth its manly conceptions in an animated manner, undisfigured by any affectation in sentiment or in language. In description, we think, the author is peculiarly happy: he is a spirited delineator, as well as a faithful observer of nature; and scenes, which he probably witnessed in early life, have furnished him with a rich store of marine and tropical imagery. As a pathetic writer, also, Mr. R. manifests considerable powers: but his plaintive strains not unfrequently sink into a style somewhat gloomy and splenetic.

As this writer's manner is extremely varied and unequal, it would be a laborious task to adduce proofs of the several positions which we have advanced. We shall therefore chiefly restrict ourselves to pointing out some of the best pieces in this collection, offering a few cursory remarks.

The address of 'Toussaint to his troops' is bold and spirited: but it is too long for us to insert, and too compact to be dismembered.—The reader of sensibility will thank us for inserting the following Stanza from 'the Death of Hugh Mulligan:'

'The thrush, from the icicled bough,
Gives his song to the winterly gale;
And the violet midst half melted snow,
Diffuses its sweets through the vale.—
And thus while the minstrel I mourn
'Mid the blasts of adversity pin'd,
While he droop'd all obscure and forlorn,
He pour'd his wild sweets on the wind.'

The

The first two stanzas of 'the Lass of Liverpool' present a variety of rich and lively images:

'Where cocoas lift their tufted heads,
And orange-blossoms scent the breeze,
Her charms the mild mulatto spreads,
And moves with soft and wanton ease.
And I have seen her 'witching wiles,
And I have kept my bosom cool,
For how could I forget thy smiles,
Oh lovely lass of Liverpool.

'The softest tints the conch displays,
The cheek of her I love outvies;
And the sea breeze 'midst burning rays,
Is not more cheering than her eyes.
Dark as the pettrel is her hair,
And Sam, who calls me love sick fool,
Ne'er saw a tropic bird more fair
Than my sweet lass of Liverpool.'

Mary le More, the *Maniac*, and *Mary's Death*, are three successive portraits of the misfortunes, insanity, and death of the beautiful daughter of

'Dermot, whose vows to poor Erin were plighted.'

After having witnessed the murder of her father, she is herself violated by *English ruffians*, and wanders 'a maniac on Cork's rugged border.' The tale is deeply pathetic: but we cannot forbear from expressing our regret that the author should dwell, with so much gloomy complacency, on the remembrance of events which must to every mind be painful, and can only tend to rekindle the dying embers of animosity and discontent.

We must now specify a few of those more prominent defects which attracted our attention.

Of the courage of the 'Neglected Tar,' it is said,

'Nothing can this *eradicate*
He glories in *annoyance*;'

and the piece concludes with the following chorus:

'Then, oh protect the hardy tar,
Be mindful of his spirit;
And if *pure justice* urge the war,
He'll shew his daring spirit.'

p. 111. 'Ere my heart *could approve*'—meaning 'had formed an attachment.'

p. 153. 'Yet what to thee did *poesy produce;*
Why—when on earth, neglect, when in the grave, *abuse.*'

In a second edition of this interesting volume, or in the publication of a farther collection, we trust that similar blemishes will be avoided.

Art. 17. *Simple Poems on Simple Subjects*, by Christian Milne, wife of a journeyman ship-carpenter in Foot Dee, Aberdeen. 8vo. 5s. Boards. Longman and Co.

If any of our readers have observed the spirit of adventure and the ambitious hopes that pervade a little village, when one of its in-

 habitants

habitants has been declared the possessor of the fortunate ticket which raises him from poverty to affluence, they will not be surprized to find that the brilliant career of a Burns, and the less splendid but more substantial advantages which a Bloomfield has reaped from the liberality of public patronage, should have filled with somewhat of a similar presumption, the minds of several in those humble stations which Burns and Bloomfield originally occupied. It might, however, reasonably have been expected that future candidates from this class would not be introduced to the public, without exhibiting some portion of the sacred flame which guided their predecessors in the same arduous path: but, while we reverence genius in the poor as much as the friend of Mrs. Milne, we are unable to discern any of its peculiar features in her productions. She has been taught to think that she is a poet, but we have sought in vain for her credentials. Rhyming powers, without the relief of one novel or interesting idea, are all that we can recognize in her; and we do not think that her *versification* will in any degree gratify the English ear.

We conceive, however, that no terms which we could employ would more effectually convey our disapprobation, than a few extracts from the book itself:

'*Advice to a young female.*

'You ask my counsel how you ought to live;
Unfit am I the needful rules to give
For female conduct, which requires much art
To guard and fortify the female heart
Against seducers, who, with guileful tongue,
Delight to ruin and ensnare the young!
The poor and credulous Vice marks as prey;
With baits it lures them out of Virtue's way;' &c.

'*Sent with a flower-pot, begging a slip of Geranium.*

'I've sent my empty pot again,
To beg another slip;
The last you gave, I'm griev'd to tell,
December's frost did nip.

'I love fair Flora, and her train,
But nurse her children ill;
I tend too little or too much;
They die from want of skill.

'I blush to trouble you again,
Who've serv'd me oft before;
But, should this die I'll break the pot,
And trouble you no more.'

Most sincerely do we advise Mrs. M. to improve the salutary hint suggested by the last stanza.

The passages which we have quoted afford a fair, and rather a favourable specimen of Mrs. M.'s poetical talents: but, should any persons be inclined to doubt the accuracy of this assertion, we refer them to the performance itself; a just though severe penance for their incredulity.

We are informed that the object of this publication is to aid the education of Mrs. M.'s children. If her peculiar worth of character renders it desirable to make that education superior to such as is within the reach of every inhabitant of North Britain, we can have no objection: but this volume furnishes no title to such superiority. We should give a chearful vote to encourage sound sense, displayed in cleanliness, economy, integrity, and an exact attention to domestic relations: but we cannot see why a mere facility in rhyming should be regarded as a claim on public patronage, for family elevation. Ja. Man.

Art. 18. *Juvenile Essays, in Verse*, with Notes, critical and Explanatory. Interspersed with occasional moral and political Remarks. 8vo. pp. 130. 2s. 6d Boards. Printed at Warwick.

These effusions, we are assured, were composed at the age of *Sixteen*, mostly at school, and at such intervals as school duty would allow. It is also added that the author laboured under disadvantages sufficient to have repressed the ardour of imagination.

The tragedy, intitled *Brutus*, though liable to some serious objections, is more interesting than the minor pieces, and contains several passages which would reflect no discredit on the hoary bard. The following apostrophe to Philosophy, which recalls Cato's soliloquy to our minds, is a fair specimen of the author's manner:

'Hail, Hail! Philosophy, best guide of life!
'Tis thou, 'tis thou, celestial maid, hast taught
That first, essential, precept—know thyself.
'Tis thou hast taught me from the busy world
Withdrawn to snatch a silent hour, and oft
Give it to sober thought, then, then to search
My erring ways, and by devotion's aid
To calm each swelling passion, thus to climb
Up virtue's arduous path.
I feel within a tranquil confidence,
Slow flows my life, a calm, unruffled stream;
The nipping blasts of jealousy—the storm
Of strong desire—disturb my peace no more!
But conscious Virtue and unblushing truth
Bring self-applause, that first,—great source of bliss.
O! thou great supreme,
And ye subordinate inhabitants
Of yonder blue immense (if such exist)
Assist, support me to pursue the path
Which Virtue points to, (and oh if you are)
Forgive, forgive my doubts, and oh—dispel them.
Whence, but from infinite omnipotence
Can we derive existence?—
That there must be a ruling providence
Which moves the latent springs of human action
Is evident to reason's purged eye!—
That the corrupt immortal Deities
Who people yon bright, azure vault of heav'n
Are all the spurious, visionary offspring

Of

Of wild fanatics, and fantastic priests,
I strongly must suspect.—
One God there is all-conscious, and supreme—
And Man has some etherial particle
Of his divinity, the bent of which
Must be to virtue. God delights in virtue
Or why this vain, probationary state?
Secure in this I spurn the giddy world
And constantly pursue th' unerring path
My virtue dictates.'—

The interview between Appius and Lucia in the second act is managed with considerable address. Lucia thus finely expresses a sense of her own degradation:

'Am I a vile, a prostituted wretch?
One stamp'd and noted from the mint of nature?
Sure as I pass along the streets of Rome,
Each pointed finger gives me to its child
A negative example!'

We submit to the author's *mature* taste and judgment, whether the ensuing lines accord with the language of violent passion:

—'Ere the radiant sun,
Wak'd from his saffron bed, had purpl'd o'er
The leaden colour'd East, when first appear'd
The grey morn sandal'd with a lucid mist
On you cerulean hills'—
'Full oft when turbid clouds that pendent long
Have hover'd threat'ning in the troublous air
Discharge their loads electric, and declare
An elemental war; then awful heard
The thunder's roar—the vivid flash succeeds,
Now darkness broods upon the livid sky,
Which crimson'd now reflects a lurid glare,
Now shines expanded all one living fire.
Full oft this pregnant storm that boisterous bursts
And fatal, on the battlemented tower, &c.'—

In his Preface, this nursling of the Muses exclaims, 'but Reason has given her irrevocable fiat!—adieu! enchanting Poesy, fascinating as thou art, I will resist thy blandishments.' &c. We know not how far the author's circumstances may second this resolution: but we think that his courtship of the Muses might not be unpropitious. Muir.

Art. 19. *L'Allegro di Giovanni Milton: ed il Tragitto di San Gotardo, della Duchessa di Devonshire. Tradotti da Gaetano Polidori. Si aggiungono Varie Poesie del Traduttore.* 12mo. pp. 74. 7s. bound. Didier and Tebbett. 1805.

In the two-fold character of a translator and an original poet, Mr. Polidori is intitled to considerable praise. Much delicacy of taste and feeling was requisite to render with fidelity, grace, and spirit, the two popular effusions which he has here selected as trials of his skill: but in such attempts, perfection is perhaps unattainable.

The introduction of such names as *de Ocheda, Pietri, Pananti, Civetta, Paretaio,* &c. into Milton's Allegro, cannot, in our opinion, be justified by the authority of any example; while, on the other hand, some beautiful expressions in the original are either overlooked, or inadequately rendered in the copy. Thus we find no proper equivalent for *sights unholy—From his watch-tow'r in the skies, Till the dappled dawn doth rise—labouring—trim—with daisies pied,* &c. '*I sensi alletta*' conveys not the sense of *singeth blithe*; and '*all' ombra*' is much too vague for *under the hawthorn in the dale.* In general, however, the translation is executed with ability and apparent ease.

The musical and plaintive genius of the Italian language more beautifully accords with the tender verses of the late Duchess of Devonshire, than even the polished numbers of Delille; and, in the present instance, we think that Mr. Polidori has more closely adhered to the meaning and spirit of his original.

On some occasions, however, he is less happy. Thus, '*Ve di Zefiro alletta il mormorio*' is but a faint adumbration of *Ye climes where genial gales incessant swell*; and '*Un corto piacer per cento ambasce*' is a cold and scanty version of

"Where some bright hours are found
Amid the darkest, dreariest years of care."

So the animated apostrophe,

"And hail the chapel, hail the platform wild!"

is tamely rendered by

'*Un tempio il mostra, ed io vi fisso il guardo.*'—

Also,

'*Mentr' hai ne' piani l'abbondanza e'l brio*'

very inaccurately represents,

"And peaceful science gilds the plains below."

The expression "hanging woods," and the emphatic import of *home* and *you* are quite lost in the Italian; while '*E con piacer veggo appressar la sera*' is a superfluous addition.

The tale intitled '*Infedelta Punita,*' which we have formerly noticed, is rehearsed in easy and graceful rhymes; and though it recounts the infidelity of a fickle swain,—a hackneyed theme of the pastoral muse,—the narrative is managed with simple and affecting tenderness.

Of the fables, canzonets, and sonnets, we have only to observe that they are rather pretty than original or impressive; and that the limited nature of our notices precludes us from adverting to their particular excellencies or defects. We cannot conclude, however, without remarking, that Mr. Polidori has the merit of listening to candid criticism; and that he has re-translated a passage in the Comus, which we formerly ventured to censure as deficient in force and sublimity.

Muir.

Art. 20. *Valle-Crucis Abbey*; or, the Vision of the Vale. A Poem. 12mo. pp. 160. 3s. 6d. boards. Lindsell. 1805.

A modish size, romantic title, fine frontispiece, very commendable space between the lines, and the usual allowance of explanatory notes, are here accompanied with a fashionable economy of good poetry. A slight description of the vale and the abbey occurs

about the middle of the first canto; and, in the second, the abbot, in vision, utters divers prophecies relative to the horrors of persecution, the progress of commerce, the effects of luxury, the conduct of the English to the French emigrant clergy, the slave trade, the yellow fever, the future happiness of England and Ireland, and other themes which it was perfectly competent for a son of the Muses to celebrate without the intervention of an abbey, an abbot, or a vision.

In searching for a passage worthy of quotation, we can find none superior to this apostrophe to friendship:

'Hail! virgin, daughter of all pow'rful love,
Whose tranquil breast no stormy passions move,
True source of all our transient bliss below,
A source most seek, but very few can know;
Feelings much quicker than the plant which shrinks
From man's rude touch, or e'en the eye that winks
At tiny insect dress'd in coat of mail,
Or smallest atom floating in the gale,
For ever wakeful guard thy heavenly frame,
Array'd in virtue, friendship is thy name!
With kindred spirits thou alone canst dwell,
This Nisus, this Euryalus could tell;
Not less attentive is the lab'ring bee
To form her cells in strictest symmetry,
Than thou the thought to shape, which, once exprest,
Vibrates responsive in the kindred breast;
No secret lurks, all's open and sincere,
Each aids the other through life's long career.'

The intrinsic dulness of this effusion is considerably aggravated by an unsparing use of epithets, and a slovenly management of measure and rhime. *Prevail* and *meal, fate* and *eat, name* and *dream, way* and *plea, preys* and *ease*, may perhaps be Irish currency: but *morn* and *storm, game* and *fane, run* and *come*, &c. are not corresponding terminations in any country: nor can the ear, that is attuned to harmony, be easily reconciled to such scanty or harsh verses as these;

'Whose towers shatter'd by Time's restless hand.'—
'Like battlements stand to guard the holy ground!'—
'Th' misletoe cut, or cut the thread of life!'
'These lofty spires,—these majestic tow'rs.'—
'Where at th' extreme bound majestic rise,' &c.

In the notes, we remark with pleasure a strain of dignified and humane sentiment, conveyed in spirited and impressive language. Mur.

Art. 21. *Sensibility, with other Poems.* By John Robins, jun. Crown 8vo. 4s. Boards. Cadell and Davies. 1806.

We find nothing in this little volume that we can select as deserving peculiar praise; and we feel no inclination to expose any part of it to particular condemnation. The author was, he tells us, 'a wanderer in his native Devonshire, in order to the re-establishment of a delicate health'; and we hope that he may have found, in the composition of

these little pieces, that diversion from embittering thoughts, which he wishes to afford his readers by their *publication*.

O.

Art. 22. *The Harper, and other Poems.* By Quintin Frost, Esq. Crown 8vo. pp. 104. 5s. Boards. Longman and Co. 1806.

'Many are the reasons,' says this writer, 'which have induced me not to hazard my name with the Public; and amongst these, professional motives are not the least persuasive, I am well aware that the study of the Law and the study of Poetry are not congenial.' He likewise adds that 'these Poems were written before the age of twenty-one.'—The highest praise that can be allowed to any of these little pieces is that parts of them are occasionally pretty. Few sparks of poetic fire appear; and when they do, they glimmer faintly, 'as (to use the author's expression) 'the sun shoots his beams through a *volume* of mist.'

O.

Art. 23. *John Bull; or the Englishman's Fireside:* a Comedy in Five Acts. By George Colman, the younger. 8vo. pp. 102. 2s. 6d. Longman and Co.

This is one of the few modern plays which seems to hold its place on the stage, after the curiosity arising from its first appearance has been gratified. As critics, we might easily find objections to many parts of it: but, as a whole, it has already received the approbation of successive audiences. Its chief merit perhaps is that it engages the attention at an early period, and in a considerable degree retains it to the end.

O.

Art. 24. *Confined in vain, or a Double to Do.* A farce, in Two Acts. By T. Jones, Author of Poems, &c. 8vo. pp. 47. 1s. 6d. M. Jones.

The author's motto tells us that 'Fair dealing, as the plainest, is the best.' Then really, good Sir, your farce is extremely tiresome.

O.

Art. 25. *The Delinquent: or Seeing Company.* A Comedy, in Five Acts. By Frederick Reynolds. 8vo. 2s. 6d. Longman and Co.

Mr. Reynolds has sometimes amused us by his oddities, when we could give little applause to his pretensions to general comic merit. In the present case, we regret to say that he has not been able to entice us into a smile. In a literary point of view, then, he is himself *the Delinquent*.

O.

Art. 26. *The Venetian Outlaw*, a Drama, in three Acts. By R. W. Elliston. 8vo. 2s. 6d. C. and R. Baldwin.

This is a translation, adapted to our stage, of "*Abellino le grand Bandit, ou l'Homme à trois visages*;" and the reader will probably recollect a romance on the same subject, published by Mr. Lewis. The interest which, in the Romance, was excited by the mystery in which the principal character is involved, is considerably lessened in the Drama, by disclosures which on the stage perhaps it was not practicable to avoid.

O.

Art.

Art. 27. *The Citizen ; a Hudibrastic Poem.* In five Cantos; to which is added Nelson's Ghost; a Poem, in two parts. By Edward Montague. 8vo. 6s. Boards. Hughes. 1806.

Our readers would be astonished to see what is here said to resemble Hudibras: but we have too much regard for their feelings to disgust them with any quotations from this vulgar performance.

O.

MEDICAL.

Art. 28. *A New System of Farriery*; including a Systematic Arrangement of the External Structure of the Horse. Illustrated with Copper-plates, representing the exact proportions of a Blood Horse, with a Description of all the Defects that tend to impede velocity. Likewise, directions for ascertaining, with exactness, the Age of a Horse, from his being foaled till 14 Years old. To which are added, the improved mode of treatment, and prescriptions recommended by the Veterinary College, in every Disease of difficult Management; and the Method of curing the principal Epidemic Diseases to which Cows, Sheep, &c. are subject. By John Feron, Veterinary Surgeon to the 13th Regt. of Light Dragoons. 4to. 1l. 1s. 0d. Boards. Johnson.

The amplitude of this title page supersedes the necessity of our stating the objects of this work; while the number of its topics, and their want of novelty, prevent us from characterizing them in detail. It may suffice therefore to observe that it is written with modesty and candour, and that it appears to us to be the result of long and particular attention to the veterinary art. Several engravings contribute to render this publication valuable, to all those who are interested in the welfare and perfections of the noble animal of which it treats.

Yell.

MILITARY AFFAIRS.

Art. 29. *Outlines of a Plan for the General Reform of the British Land Forces.* By the Hon. Brig.-Gen. Stewart, 95th Reg. The 2d Edit. enlarged. 8vo. 2s. Egerton.

About a year ago, this officer presented us with some hints on the subject of military alterations, (Rev. vol. xlvii. p. 213, 4.) and the increased necessity for such reform induces him now to submit his more matured ideas to the public eye. A striking accordance between his opinions and propositions, and those of Mr. Windham, is observable under all the heads, excepting on one point, which we shall hereafter specify. The urgency of improvement in our military system, in consequence of present continental circumstances, being laid down, it is next maintained that on regular troops alone can any reliance be placed; and that therefore every effort must be made to induce a regard for the profession, which shall lead to its cultivation and improvement throughout. It is proposed to have *one* regular army; with a second levy, called *additional battalions*, for home service alone. The objects of reform among the regulars refer

to the periods of service, pensions, and rewards, corporeal punishments, length of service abroad, fixed head-quarters for each regiment, promotion from the lower ranks, inadequacy of pay to officers and non-commissioned officers, &c. On all these topics, the author enters into detail: but, as we cannot even enumerate his various proposals, we can only recommend them to attentive consideration.—Of the militia, Gen. S. does not here treat at large: but his inclination seems, as in his former pamphlet, to abandon that description of force. The Yeomanry Cavalry and Volunteer Infantry he would maintain, with some modifications; especially providing that they should derive no pecuniary assistance from government.

With regard to the levy-en-masse, Gen. S. differs much from Mr. Windham; and his observations on that gentleman's lately proposed mode of drilling the population are judicious and forcible. If, however, the peasantry are to be armed, and the militia retained, he would make the latter their instructors; causing this force to revert to its original institution, and to become stationary in its counties, but to be quartered in *barracks*. G. 2.

Art. 30. *An Address to the Right Hon. W. Windham*, on the public Defence, &c. &c. 2d Edit. revised and enlarged. 8vo. 2s. 6d. Ridgway.

Of this pamphlet, the first impression was mentioned with approbation in our No. for April, p. 431, and we notice this second edition because it is greatly enlarged, contains remarks on Gen. Stewart's pamphlet and on Mr. Windham's proposed plan, and because we continue to think that the author's observations are distinguished by information, good sense, and talents superior to those of ordinary pamphleteers. He persists in his opinion relative to the volunteers, *totidem verbis*; and he maintains his plan respecting the Militia, in which he regrets the not having experienced Mr. Windham's concurrence. With that gentleman, and with Gen. Stewart, he coincides in most essential points, but differs in various particulars; and he expresses both his assent and his dissent with a manly spirit. D.º

Art 31. *Reflections on Mr. Windham's Plan, submitted to Parliament for the Improvement of the Army.* By an Officer. 8vo. 1s. 6d. Thiselton.

This officer agrees with Mr. Windham in his fundamental principles, but doubts the eligibility of the proposal to recruit for limited service, and more especially unless the limitation be extended to the troops now serving. He thinks also that corporeal punishment cannot be avoided, though it ought to be well regulated.—With regard to volunteers, he argues very generally the absurdity of giving high military rank to men whose habits belong not to that profession;—and as to calling out the classes, the measure has his entire approbation. —The pamphlet contains only a slight and loose view of the subject. D.º

Art. 32. *Thoughts on changing the System of National Defence at the present Moment, and on the change proposed.* 8vo. 2s. 6d. Stockdale.

Here

Here Mr. Windham meets no friend, but a bitter opponent: one who venerates the ashes of Mr. Pitt, and who regards with no affection the measures of his successors. Mr. W.'s plan is conceived to be full of pernicious doctrines, and mischievous projects: while the militia and the volunteers are stated to deserve every encouragement, and to be 'as fit, as they are ready, to fight Bonaparte and his invincibles.' The extension of the regular army is opposed certainly on constitutional grounds; and the utility of possessing troops of a mixed nature is maintained, in the case of insubordination occurring among the soldiers of a particular class. The question of constitutional danger, however, arising from the increase of a standing army, has not been overlooked by the advocates of the new plan, by Gen. Stewart, and the author of the Address to Mr. Windham; and, if their ideas of the inefficiency of the present system to oppose *existing circumstances* be valid, and their representations of our extreme danger be correct, their conclusion cannot be denied, even by the author of the pamphlet before us: viz. that "*the fear of a domestic military despotism is now lost in a greater fear,*" and that the remote chance of too much military power at home is infinitely preferable to the imminent danger of military subjugation from without. Asserting the wisdom and efficiency of our present system, this writer in course fears not the latter contingency, but deprecates any change which may induce the former; and he strenuously calls on the country to pour in petition after petition to the sovereign, to prevent the mischief which he foresees, and the infringement of constitutional principles which he venerates.—The pamphlet is written with much earnestness, and no inferior ability. G. 2.

Art. 33. *Considerations on the best Means of ensuring the internal Defence of Great Britain.* By Capt. Barber, commanding the Duke of Cumberland's Corps of Sharp Shooters. 8vo. 1s. 6d. Egerton.

Every Man in his Way. Capt. Barber is a Volunteer, and a sharpshooter; and therefore he argues the propriety of volunteer defenders of the country, and the great utility of marksmen. The mischief that may be effected by the latter, he easily proves: but the good that may be accomplished by the former is more open to controversy.—He proposes a general training, from the age of 18 to that of 45, under certain regulations, without expence to the government. Any *alterations* of the regular army come not within Capt. B.'s sphere of remark: but he fears the extension of this force, and is of opinion that the 'the *radical* means of ensuring a nation's safety is the preservation of a vigorous and patriotic character throughout its population.'—As to the use of marksmen, we are decided foes to the *principle* of such a *practice:* but, if it must be tolerated, Capt. B 's hint of employing sportsmen and gamekeepers is obviously judicious. Dº

Art. 34. *Observations on the Character and present State of the Military Force of Great Britain.* 8vo. 3s. 6d Hatchard.

An able, elaborate, and argumentative discussion of this interesting subject. The writer first enters into a *General View of Military Discipline,*

Discipline, in which he ascertains that the operation of certain principles, habits, and examples, is necessary to the formation of a soldier. He then takes a view of the *Volunteer System*, and examines it by the tests already laid down; and the result is that the necessary operation of these primary causes cannot take place in that system, which is therefore 'in every respect inadequate to its object.' —The *Militia* next engages his attention; and this force experiences as little favour as the Volunteers, and nearly on similar grounds: with the additional objection to the vexatious mode of recruiting by ballot.—The *Regular Army*, then, becomes the final point in the author's view, and his centre of attraction. The mode of recruiting is the principal point argued: high bounties are reprobated; and Mr. Pitt's parish bill is unmercifully combated. 'A radical change in our military arrangemen ts' is pronounced to be essential, but no attempt is made towards the formation of a new system. Here, indeed, as in all other cases, it is easier to point out faults, than to produce a faultless composition.

A remarkable coincidence prevails between the sentiments, and even the expressions, of Gen. Stewart and the writer of the present Observations, for which we know not how to account. In p. 81. we find a paragraph which is almost a copy of one which occurs in the General's pamphlet, p. 15, 16. G. 2.

Art. 35. *A Military Catechism for the Use of Young Officers and non-commissioned Officers of the Cavalry.* Published with the approbation of His Royal Highness the Commander in Chief. By Major James Charles Dalbiac, of the 4th, or Queen's own Dragoons. 8vo. 2s. Egerton.

Some time since, we noticed a Military Catechism for infantry officers, (Rev. vol. xlvi p. 99.) and Major Dalbiac has now supplied a similar deficiency for the use of the officers of cavalry. The work having been submitted to the Commander in Chief, and approved in a manner 'highly flattering,' we need scarcely add our recommendation of it. Do

Art. 36. *Elucidations of the Formation and Manœuvres of a Battalion of Infantry.* By John Preston Walker, Captain and Adjutant of the Halifax Volunteers, and late Lieutenant in the 27th Regiment of Infantry. In a Pocket Case. 6s. 6d. Egerton.

The regular orders for the formation of a battalion, and the 19 manœuvres, are here briefly stated on separate cards; which may be found useful for *field consultation*, by those commanding officers who, though perhaps not *great wits*, may unfortunately have *short memories*. Do

MISCELLANEOUS.

Art. 37. *Observations on indecent Sea-Bathing*, as practised at different Watering Places on the Coasts of this Kingdom. 12mo. 3d. Hatchard.

The remarks of this writer are but too well founded, both as matters of fact and matters of inference. If public morals be an

object worth the attention of government, the practice here reprobated loudly calls for its interference. A visitor at most of our watering places, (as they are called), in the summer months, might fancy himself on the dissolute shores of Italy, or of the South Seas; and a wife, a sister, or a daughter might almost as properly be introduced to a bagnio as to the principal bathing towns on the coasts of Sussex and Devon *. At Brighthelmstone, in particular, a laxity of morals pervades the beach and the streets, the day and the night, which would not be suffered to be characteristic of King's Place.—If the ladies persist in enduring what this writer properly calls 'promiscuous bathing,' we submit it to their consideration whether they should take so *unfair* an advantage of the gentlemen, as to appear with any covering, while none is prescribed to the latter.

Here, we think, is a proper object for the intervention of the Society for the Suppression of Vice. G. 2.

Art. 38. *Commentaries on Classical Learning.* By the Rev. D. H. Urquhart, M.A. Prebendary of Lincoln, &c. &c. 8vo. pp. 539. 7s. Boards. Cadell and Davies.

While we admit that this work may be useful to the classical student, and is so far worthy of commendation, it is our duty to state that it is almost entirely a compilation from La Harpe's *Cours de la Litterature*, and therefore does not demand either that notice or that praise which might have been due to it as an original composition. Mr. Urquhart acknowleges some obligation to La Harpe, and modestly confesses that his sentiments *frequently* appear in these commentaries: but this seeming gratitude is calculated rather to hide than to reveal the truth. On comparing the two works, we found the plagiarisms so abundant, that we were fairly tired out; and we deem ourselves fully justified in reporting Mr. Urquhart's Commentaries as little more than an Abridgment of La Harpe's *Lycée*. Mo-y.

Art. 39. *An Examination of Mr. Dugald Stewart's Pamphlet*, relative to the late Election of a Mathematical Professor in the University of Edinburgh. By one of the Ministers of Edinburgh. 2d Edit. with an Appendix. 8vo. 2s. 6d. Longman and Co.

Art. 40. *Postscript to Mr. Stewart's Short Statement of Facts relative to the Election of Professor Leslie.* With an Appendix, consisting chiefly of Extracts from the Records of the University, and from those of the City of Edinburgh. 8vo. 1s. Cadell and Davies.

Art. 41. *Letter to the Author of the Examination of Professor Stewart's Short Statement of Facts.* With an Appendix. By John Playfair, A.M. Professor of Natural Philosophy in the University of Edinburgh. 8vo. 2s. Cadell and Davies.

We place these pamphlets together, because they relate to the same subject, and our limits preclude us from a detailed and separate discussion of their contents. Though the controversy here agitated, between the Professors of the University and the Clergy of the city of Edinburgh, originated in the election of an individual to the vacant mathe-

* Even Scarborough is open to censures of this nature.

matical

matical chair, it involves questions of great importance to the interests of science and of the university, and in this respect is of general interest. It appears to us, from an examination of the several publications which have been written relative to Professor Leslie's election, that the ministers of Edinburgh, in the true spirit of ecclesiastical aggrandizement, endeavoured to avail themselves of the senseless cry which has been raised against philosophy, in order to obtain, under the pretext of guarding religion, an undue influence in the election of the scientific Professors of the university. This combination of the Scotch clergy has been resisted with spirit and effect, as our readers know from the account which we gave of Professor Stewart's "Short Statement of Facts."* Though, however, to the honour of those concerned in the election, this plan was defeated, the ministers could not remain silent, especially under Mr. Stewart's allegations; and the first of the above-mentioned pamphlets is intended to be a justification of their conduct: but, by this effort, they appear to have only exposed themselves to fresh castigation, and to have afforded their opponents a fresh opportunity of triumph. Mr. Stewart, in his postscript, vindicates himself against the charge of mis-statement, and pronounces the examination to be 'a vindictive effusion of disappointed intrigue and detected ignorance;' while Professor Playfair, with great manliness and energy of style, justifies the principle and conduct of the electors, and condemns the Edinburgh clergy, who imprudently brought the presbytery and the university into actual collision. He ridicules their ill-directed zeal in opposing Mr. Leslie's election, by seeking out for 'a latent spark of heresy in a book of experiments and calculations,' and reprobates their unfairness in refusing to listen to Mr. Leslie's explanation. He thinks that it is a consolation, under the unpleasant circumstances of this dispute, in which acrimony and warmth of temper have been displayed on both sides, that an important decision has been obtained; and he trusts that the Scotch hierarchy, holding fast its free establishment, will not endeavour, under the plea of guarding the public faith, to obstruct the progress of scientific inquiry, but will in future be convinced that their learned universities can obtain no advantages by making scientific professorships (as it were) appanages of their clerical order.

The principal ground of this dispute is fully discussed in the vth article of this number of our Review.

Mo.y.

POLITICS.

Art. 42. *A Letter to the Right Hon. Wm. Windham, Secretary at War*, on the Subject of exercising Volunteers on the Sabbath Day. By a Lord of Parliament. 8vo. 1s. Cadell and Davies.

On the supposition that Mr. Windham's lately proposed military plan will be effected, this Lord of Parliament, whose seat we presume is on the episcopal bench, earnestly exhorts the Right Honourable Secretary to prevent the recurrence of Sunday drills among the 26 days of annual training, by the introduction of a prohibitory clause for that purpose. The usual arguments against the secularization of

* See Rev. Vol. xlvii. N. S. p. 221.

the

the Sabbath are adduced, and supposed contrary reasonings are combated.

G. 2.

EDUCATION.

Art. 43. *Rural Scenes: or, A Peep into the Country*, for Good Children. 12mo. 2s. 6d. Darton and Co.

The stories contained in this little volume will afford entertainment, and the prints by which they are illustrated will please the eye and the fancy; while the moral hints which they impart, still improved by growing years, may contribute to farther edification and permanent benefit. Some confusion is occasioned by a mistake in the figures which refer to the engravings; and, though candour may consent to some little allowance, the negligence of the press and its correctors is almost inexcusable.

Hi.

RELIGIOUS.

Art. 44. *The Guilt, Folly, and Sources of Suicide:* Two Discourses preached in the City of New-York, February 1805, by Samuel Miller, D.D. one of the Pastors of the United Presbyterian Churches in the said City. 8vo. pp. 72. Printed at New-York.

We had by no means apprehended that the *United States* in America had yet reached that point of luxury and wickedness which the pamphlet before us seems to suggest; and we have perused with surprize and grief the note which follows: 'It is believed, that within the three months immediately preceding the delivery of these discourses, at least nine cases of suicide occurred in the city of New-York.' We concur with the author when he adds; 'this number, in a city, the population of which does not exceed 70,000, must be considered as enormous and alarming.'—In another note, we find additional calculations, which, though they may not be completely exact, or may be thought to go farther back than is requisite, add to the power of the arguments here employed, and ought to awaken in the bosom of all who love their fellow creatures, their country, their friends, and their families, a watchful solicitude to arrest in its course an evil so affecting and dreadful.

Dr. Miller remarks, that 'there are those who believe that suicide always arises from insanity:'—but we apprehend, with him, that sloth, extravagance, and vicious passions (which may themselves produce insanity) are chief causes of the deplorable mischief.—Though we do not speak of this publication as a perfect composition, we may class it among the most respectable of those which America has produced, and indeed among the best that have been written on the subject which it immediately considers. Several dissertations have appeared, some much larger than this, but they have been merely the product of the head, while the present appears to be the operation of the head and the heart united, and on that account is more impressive.

Hi.

Art. 45. *Reflections on the recent Extension of the Powers of their Lordships the Bishops:* tending to determine how far they are consistent with the Principles of the Constitution, the Union with Scotland, and the Coronation Oath: and to estimate their probable

probable Influence on the Prelacy, the Church, the Clergy, and the Kingdom at large. 8vo. 1s. 6d. Longman and Co. 1806.

Many sensible and judicious observations are here made on the acts of the 36th of the King, c. 83. and the 43d. c. 24.; the one extending the powers of the bishops in regard to curates, and the other in respect to residence. The first invests the ordinary with the power of continuing or dismissing curates according to discretion, independently of the will of the beneficed minister employing them: but whether the provisions of the act embrace beneficed curates is considered by the author as a doubtful and undecided matter:—the second gives him authority to enforce residence, and to grant licences for non-residence.

It is impossible to deny that strong objections are here urged against both of these enactments; or that these statutes do in a considerable degree 'degrade the inferior clergy,' and 'elevate the authority of the bishops:' each of which effects, in itself considered, we agree with this writer, is to be deprecated. It must however be remembered that crying abuses existed, and that serious inconveniences were felt, which loudly called for remedies. The avarice and negligence of parochial clergymen had, in very many instances, occasioned improper and incompetent persons to be employed as officiating ministers, to the disgrace of the cloth, the injury of the establishment, and the detriment of religion itself. This was an abuse of too serious a nature for the legislature to overlook; and the prosecutions, of which profligate informers had made a trade, which had become very numerous, and which harassed the meritorious equally with the deserters of their sacred duties, were proceedings which no wise and orderly government could any longer endure. If the new regulations are pregnant with the mischiefs which are here predicted, the respectable parties interested wanted neither wisdom to discover them, nor friends who, in the proper places, would have stated their sentiments and views with zeal and ability. Why did they lie quiet while the matters were under discussion successively in each house of parliament? We heard of no complaints, remonstrances, or petitions. It is now rather late to impeach these measures. The authors of them will naturally recur to the objection which we have just stated, and will very reasonably claim that a fair trial should be given to them, before it is allowed to take any steps for their repeal. The allegation that they are inconsistent with the principles of the constitution, with the union with Scotland, and with the coronation oath, we regard as wholly without support. The provisions of the laws in question are mere regulations, ordained to rectify temporary abuses; they are in the nature of bye laws, and occasion no alteration in our ecclesiastical constitution; and a power of this sort no government ought to or can surrender. As to the coronation oath, we deny that it applies to any act done by the King in his legislative capacity, in concurrence with the other two branches, which his conscience and judgment approve.—We would not be understood to favor any increase of episcopal authority, nor to countenance any measure that tends to lessen the estimation or to diminish the comforts of the subordinate orders of our clergy; we only contend for the existence of the mischiefs before stated,

and

and for the necessity of remedying them. If laws originating in the best motives, enacted with the purest intentions, and directed to most salutary objects, should be converted into engines of oppression, we have not the least doubt that the authority which called them into existence will not be tardy, when such a case is established, in expunging them from the statute book. Jo.

Art. 46. *An Essay on the Object, Nature, and Design of Religious Worship.* By R. Wright. 12mo. 6d. Vidler.

In stating the object of devotion, Mr. W. not only argues against trinitarian worship, but makes it a question whether those, who offer prayers to any other objects besides the Father, do not so far forfeit the character of true worshippers. Is not this insinuation uncandid and reprehensible? Accurate apprehensions of the Divine Essence are not necessary to true devotion, which exists in the state of the mind of the worshipper. Whether the christian considers the Deity as composed of three persons in one Godhead, or as existing in *absolute unity*, if he worships in spirit and in truth, he is certainly regarded by his Maker as a true worshipper. Indeed, Mr. W. when he proceeds to discuss the nature of religious worship, admits that no one has a right to condemn a man for mistaken views of the object of adoration. Religious worship is justly represented as a means to an end; and the attendance, whether on forms and ceremonies, or on extemporaneous effusions, is represented to be vain and unprofitable unless it produce a moral effect. It is not by the ebullition of religious feeling, but by the fruits of the spirit, that the true worshipper is designated.—The objections to social devotion are clearly obviated, and its utility is strongly enforced. Mr. Wright, however, is not satisfied with giving practical rules and directions, for he returns to argue the subject of the Divine Unity with Trinitarians: but, in a discourse of a popular nature, intended rather (we should hope) to promote piety than to foment controversy, the recurrence of this topic might have been spared. Mo-y.

SINGLE SERMONS.

Art. 47. *The Faith and Hope of the Righteous;* preached at the Octagon Chapel, Bath, 2d December 1804; by the Rev. John Gardiner, D. D. 8vo. 1s. Hatchard.

A tribute of merited regard to the memory of Archibald Maclaine, D. D. a man of respectability both in the republic of letters and as a Christian minister. He is well known to the world as the translator of Mosheim's *Ecclesiastical History;* which, in some instances, he considerably amended and improved. He was also for a great number of years pastor of the English church at the Hague, until the confusion in Holland rendered it requisite for him to withdraw. He spent a few of his latter years at Bath, where he died, and he appears to have departed with that tranquillity and hope which Christianity inspires.—The discourse is suitable and useful. Hi.

Art. 48. *On the Religious Advantages afforded by the Church of England to the Members of her Communion;* preached at St. Mary le-Bow, April 5, 1805, in conformity to the Will of the late Mr. John Hutchins. By the Rev. Thomas White, A. M. of Queen's College, Oxford. 8vo. 1s. Hatchard.

The

The will of Mr. Hutchins appoints that an annual sermon shall be preached, "to enforce and recommend the excellency and use of the Liturgy of the Church of England, and to set fort the advantages which do and may reasonably be expected to accrue to such poor children as are educated in the doctrines and principles of the said church;" and the present preacher has ably executed the task to which he was appointed by Mr. H.'s trustees. Lamenting the prevalence of sectarian principles, and regarding the church of England as affording the surest barrier against infidelity and licentiousness, by the soundness of her doctrines, the purity of her worship, and the excellence of her discipline, he comments with satisfaction on the various parts of the Common Prayer, and recommends its use as a sure means (with the divine blessing) of christian edification. Mo-y.

CORRESPONDENCE.

The complaint of *A Curate*, that literature is not a passport to ecclesiastical preferment, should not have been addressed to us, since we have neither benefices nor *cheese parings and candles' ends* to dispense. We must also remind our correspondent that some eminent instances among the dignitaries of the church, and on the episcopal bench, may be quoted against his allegation. In his own case, however, we lament that a clergyman, who has laid in a stock of Greek and Hebrew sufficient to set up a bishop, should remain in the humblest station of the church: but he may reflect that now, as in old times, *riches are not to the men of understanding*. Mo-y.

Camilla may be assured that we shall in due course attend to her request: but, after having at this moment worked *double tides*, it is hard for us to be accused of negligence. Our boat, like that of Charon, will convey but a certain number of *spirits*; and, unfortunately, more are disposed to appear before Rhadamanthus than the poor ferryman knows how to accomodate. D.o

---

Naturally eager for gratification in his own pursuits, a correspondent, who signs *Galen*, urges us to be more alert and more copious in our report of medical books. We must, however, remind him that publications in this department have lately been extremely numerous, more perhaps than in proportion to the extension of literature throughout all its branches; and that, in a work designed for general perusal, like the M. R, we must endeavour to consult *all* tastes, in spite of the old fable. We admit, however, that the productions of the press, which relate to Medicine and Surgery, may be of the highest practical interest; and we shall always endeavour to give them due attention.

The suggestions of our learned and much valued friend P. shall "live in our minds, and animate our pens."

*** With this Number is published the APPENDIX to Vol. XLIX. of the MONTHLY REVIEW: containing a number of articles in FOREIGN LITERATURE, with the General Title, Table of Contents, and Index for the Volume.

Errors, p. 1, 3, 21, 45, 66, 76, 77, 78, 100, 101, 109, 112.